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THE
WOODSTOCK
LETTERS

VOL. LXXIX, No. 2 MAY, 1950

THE AMERICAN TOUR OF THE RELIC OF FRANCIS XAVIER

ARTHUR R. MCGRATTY, S.J.

During somewhat more than three months, the great relic of St. Francis Xavier toured through the United States in the fall of 1949. The trip began in San Francisco on the 1st of September and reached its close with the triduum held at St. Patrick's Cathedral, New York City, December 4th-7th.

It was the privilege of the writer to be designated as priest-escort for the relic in its tour of some thirty American archdioceses and dioceses. Inasmuch as Xavier is world-patron of both our missions and the Apostleship of Prayer, it seemed natural that superiors would designate one of Ours connected with either of these two works within the Assistancy. A choice had to be made, and it was for this reason alone that the writer was asked to accompany the relic.

Background

The background to the American trip is fairly well-known. In the late Spring of 1949, the relic was

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Father McGratty is the National Director of the Apostleship of Prayer and of the League of the Sacred Heart. The Japanese pilgrimage of the relic was reported by Father Robert I. Gannon in the *Letters*, February, 1950, p. 27 ff.

brought from its accustomed resting place (the altar of Xavier in the Church of the Gesu in Rome) to Japan. A national pilgrimage had been projected for Japan between the dates of May 27th and June 12th. It was on the 15th of August that Xavier landed at Kagoshima, the southernmost city of Japan, in the year 1549. Kagoshima was known to our B-29 bombers during the recent war as "the back door of Japan"; and, upon the completion of the bombing missions that took off from the Marianas, our airmen were accustomed to dropping any remaining bombs upon Kagoshima as they headed southward over the stretching miles of the Pacific Ocean. The city was a great railway terminal and it was the privilege, if that is the word, of this writer to visit Kagoshima upon the completion of the war. At that time Kagoshima could best be described as a mass of twisted steel and demolished buildings.

Little thought, undoubtedly, was being given by our bombing squadrons to Kagoshima's history and the sacredness of the soil, once blessed by the feet of the great Jesuit missionary saint. Much thought, however, was given to the date (four hundred years previously) of Xavier's arrival by the committee that projected, and then realized, the great celebrations of last spring.

Although the actual date was that of the Assumption of the Blessed Virgin, the committee decided to begin the Japanese pilgrimage with the relic earlier because of climatic conditions. The pilgrimage had been planned by the Japanese hierarchy at their annual meeting in 1948. The high office of the SCAP offered every cooperation. "I intend fully to support," General MacArthur said, "this plan of inviting foreign pilgrims to Japan for the celebration of this anniversary, and I sincerely hope that a great number will become interested and make this pilgrimage a great success and an impressive manifestation of the Christian belief."

The story of the pilgrimage need not be told here at length. It has been well covered by other writers

and is fairly well-known to most Americans because of the rather full treatment accorded it in both the secular and religious American press.

Suffice to recall the happiness of the Catholics in Japan, as they beheld their co-religionists from fifteen different nations uniting with them to honor their patron, *El Divino Impaciente* (a phrase which some unsung genius has translated in a wistful moment as "The Divine Hustler"). True it is that the Catholics of 1949, numbering not quite a hundred and fifty thousand, are a pitifully small segment of the nation's population of some eighty millions. The door is open, however, to the missionaries and the promise for the harvesting in the future is bright.

It was really with a view to that harvesting, and to a heightening of world interest in the Church's work in Japan, that Roman approval and permission were granted for the over-all journeyings of the relic in 1949.

Interesting enough, an American tour with the relic was not part of the original plans as they were drawn up. The relic, to be sure, would stop briefly in the United States en route to Japan. The Spanish Bishop of the diocese of Tuy and some thirty pilgrims accompanied the relic on its flight from Europe to La Guardia Field in New York, and on the further flights: on to a brief stop (a couple of hours) in Chicago, in San Francisco, and thence directly out to Japan.

The Relic

It will not be amiss to say a word at this point about the relic itself. Many of Ours have seen it—some in Rome, some in Spain during the relic's trip there some twenty years ago, some in Japan, and very many more during the recent trip. Numerous inquiries about it have been addressed to myself by Ours in the Assistancy, a goodly number coming from those who were unable to see the relic at first hand. The relic consists of the saint's right forearm as it was severed

from the body in 1614. The point of severing is immediately below the elbow. Xavier's body, as is generally known, has always been kept at Goa in southwest India. The story of its preservation, the regular expositions of the body for inspection and veneration by the faithful—these and other points have been well handled in earlier issues of this magazine and need not delay us now. Enough to mention that the severing of the forearm was carried out by the direction of Reverend Father General Acquaviva and, in that year of 1614, began the drying-out or dehydration process—that natural shrinkage, darkening, and evaporation, which have continued over the years. The great miraculous touch to all of this is the recognized fact that, during the four hundred years involved, there has never been what is called natural decomposition or natural corruption. Successive generations of Jesuits have noted, with something of reverence and a great joyousness, how truly, in this instance, Almighty God has not permitted his anointed one to see corruption.

The right forearm and hand lie flush along the bottom of the reliquary and are held in secure position by two solid gold crescents. The reliquary, some four inches deep, is shaped to the contour of the arm, widening slightly as it rounds about the hand itself. Fortunately, it is very well made and yet not cumbersome. When one realizes that, through nine months, the reliquary has been subjected to almost constant handling, that it has made four trans-oceanic flights in '49, that hundreds of priests have handled it during the veneration periods, that some millions of people have touched or kissed it, or pushed their crucifixes and rosaries against the glass top—then it is easy to understand that those having it in charge have often blessed the continentals who put the reliquary together. Again, there is no wasted space in or about the reliquary. This resulted in compactness, and the fact is that there are no cumbersome contours to make handling difficult. I suppose I shall never learn who the

publicity-minded pixie was who first described the reliquary to newspaper reporters as being "solid gold and jewel-studded." In the first place, there are no jewels showing, nor (as far as could be seen) in or on the reliquary at all. As for the case itself, it looks as if it might possibly be gold-plated, but most of us were willing to wager it is not solid gold. Rather, it appears gold-plated. Yet that colorful, albeit untrue, phraseology ("solid gold and jewel-studded") kept turning up in the newspapers in sundry American cities. Meantime, the writer prayed that there would not turn up simultaneously certain over-eager jewel thieves, stimulated by such reporting.

The American trip of the relic began on September 1st, in the city of San Francisco. It ended on the Feast of the Immaculate Conception when a Pan-American airliner took off from Idlewild Airport, on Long Island, carrying on board the relic and Father John Tynan, Rector of the old Church of St. Francis Xavier, on 16th Street, New York City. It was fitting that Father Tynan should have the treasure in his charge. It was partly due to a suggestion of his that the American tour was undertaken in the first place. Again, he had been in over-all charge of the preparation, details, and scheduling for the relic during its twelve days within the New York City metropolitan area. As the airliner took off for Rome, by way of Ireland, there were an estimated eight thousand miles of touring by the relic in the United States behind it.

Preliminaries

At the beginning of the previous summer, the provincials of the American Assistancy sought and secured permission from Rome for the projected American travels with the relic. Permission was granted. The relic might be brought into those dioceses whose Most Reverend Ordinaries, upon being duly approached, expressed a desire that it be brought into their dio-

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cesan areas. Again, it was indicated that the relic should be back in the Eternal City for the opening of the approaching year of 1950. It was this latter modification which led to the tour's being what might be called a "whirlwind trip". Some thirteen weeks were at the disposal of the Fathers Provincial. On the other hand, as they were well aware, there are more than one hundred and thirty American dioceses and archdioceses. Obviously, it would not be possible to approach all the Reverend Ordinaries with a query as to whether they might be happy to receive the relic into their dioceses. As was foreseen, an immediate problem would have been created if more than a certain number were asked: there just would not be time to reach them all, whether the travelling were done by plane or not. Accordingly the provincials asked some, but by no means all, of the archbishops and bishops within the provincial areas.

As was expected, those who were asked expressed great pleasure at the prospect of the relic's coming to their dioceses. One of these prelates did hesitate. Two letters were received from his desk. The first expressed a definite hesitancy, inasmuch as his Excellency was aware that such visitations were open to abuse: people (as the phrase goes) running through the streets, the dangers of exhibitionism and superstitious lack of balanced judgment in religious matters, the incongruity of much local excitement attendant upon the relic's visit in an area where the devotion to the Blessed Sacrament was not what it should be, etc., etc. Were we aware of these dangers? Inasmuch as, upon self-examination, we felt we could say that we were, an answer to his Excellency was prepared. It so happened that the following mail brought another letter from him before an answering letter could be sent. His Excellency had 'phoned the pastor of one of our churches within the diocese and presented the same thoughts and questions that were expressed in his letter. Upon being assured that Ours very probably were aware of the dangers connected with travelling

relics, and that reasonable efforts could and would be made to preclude any abuses, the prelate gave approval for the relic to be brought into the principal city of his diocese. When the actual visitation occurred, he himself was very much in evidence and was first to venerate it.

Outline of Tour

The month of August proved rather a hectic time. With the acceptance-letters from thirty bishops on hand, the national office of the Apostleship of Prayer went to work. As was very evident, the trip could be accomplished within the time allotted only by plane travel. Actually, the relic's journey of some eight thousand miles included only one brief train ride: the short run between Philadelphia and Newark, New Jersey. An itinerary was worked out, not without some arithmetical high-jinks, map-juggling, and eye-tiring consultation of a sheaf of airline-schedules. The resultant tour added up to something like the following: up and down the West Coast; then across the South, visiting major cities between Los Angeles and West Palm Beach; thereafter, upward through the principal cities of the Midwest as far as Chicago; onward, out across the Lake Cities, across New York State, and to Boston; thence by air to Washington, and up to New York by way of Baltimore, Philadelphia, Newark, Paterson, Brooklyn. Such, in outline, was the trip.

The schedule comprised visits to thirty dioceses. Three short visits to as many extra dioceses were squeezed in. In every instance, except in the Archdiocese of New York, the same number of days were allowed. Each diocese had four days, although the first and fourth days were "travel-days." This arrangement had two advantages: it avoided any diplomatic impasse with an attendant loss in good-will, and it allowed each area a full triduum of evening services as a minimum. New York had more time, not so much

because of its great size, but because the relic had to wait there while necessary arrangements were being made for its return trip to Europe.

I smile now in retrospect (although I'm not sure whether I smiled at the time) when I recall that some of Ours were a bit surprised that each diocese visited was allotted the same length of time. I remember distinctly, for instance, a fellow Jesuit who allowed his wonder to flow over into forthright question: "Why give Chicago, let us say, the same amount of time as you give a relatively small diocese such as St. Augustine?"

Such questioning missed a number of points. In the first place, it seemed to be posited with the assumption that there would not be enough places in a smaller diocese properly to take up the time of the relic, or to keep it occupied. Again, it by-passed completely the difficulty that a good bit of ill-will could be created if Ours were to indicate which dioceses we considered smaller or of less importance. With regard to the relic's being occupied within any one diocese, let me indicate our experience in every area visited. Briefly stated, the relic was in continuous demand all the time, and to such an extent that in *every* diocese visited we reluctantly had to omit visiting many Catholic institutions which pleaded for a visitation. It became an axiom, repeated in city after city, that "wherever the relic might be, the 'phone rings every day, all day, before, during, and even after the visit." Requests were sufficient to drive cathedral-rectory housekeepers, and others answering telephones, progressively insane. At least, that was the way one harrassed and weary keeper of the 'phone-switchboard put it to the writer. Take, for instance, the day when the relic was to be at the evening services in our own St. Michael's Church in Buffalo. During the daytime-hours the rectory received upwards of two hundred 'phone-inquiries concerning the fact of the relic's coming, the time of services, the length of same, the possibility of bringing invalids to the Church, etc. The same was true

the following day at our other Buffalo parish house, St. Ann's. Many of the 'phone calls, undoubtedly, were unnecessary, inasmuch as there had been sufficient publicity and diffusion of information regarding the time of local services. However, there are always those citizens who insist on calling up. "It's the same crowd, Father," one weary pastor told me, "who call up regularly each year, wanting to know the time of the Midnight Mass."

Florida

With regard to the relative importance of dioceses, it will actually be interesting, I believe, to cite what really took place in the diocese of St. Augustine in Florida. We covered five cities in less than four days —and still had to refuse numerous requests. Services were held in St. Augustine itself, in what Floridians call "the oldest church in the country," in Jacksonville, Tampa, Miami, and West Palm Beach. When the plane arrived at the Jacksonville airport to begin the diocesan visitations, it was met by a large delegation. This group included the Chancellor of the Diocese and all of the Catholic pastors of the city. I shudder to think of what would have been the reaction if I had had to greet them with the information that we had decided to allow the diocese less time than other dioceses because it was "smaller" or "less important." As a matter of fact, there were sufficient opportunities in every diocese for all who wished to approach the relic (and were physically able to do so) to carry out their wish. It was particularly edifying to note the great numbers who drove quite some distance to attend one of the many services being conducted. One that comes back to mind most readily is the instance of a young diocesan priest who drove one hundred and twenty miles in order to pay his devoirs to St. Francis. He came with a young man and, arriving between scheduled services, asked if he might be shown the relic. "All I wish, Father" he said, "is to get down

on my knees for a few moments beside the relic. I have a great intention which I am anxious to commend to Saint Francis, and I always promised myself that, if I ever got within striking-distance of the relic, I'd find my way to it." We were happy to oblige him and, having offered his prayers and been blessed by the relic, he and his young companion got back into their car for the return trip of one hundred and twenty miles.

Our trip touched many, but by no means all, of the major population-centers. In Texas, for instance, we were in the El Paso area, but didn't reach Houston, Dallas, Fort Worth, etc. In the Midwest we visited Cincinnati, St. Louis, Omaha, Milwaukee and Chicago. On the other hand, we had to forego Kansas City, Davenport, Minneapolis, Indianapolis, St. Paul and many other cities. I'm convinced that one could take the great relic on a tour of the larger cities in the United States, a trip that might range between three and five years. And, in saying this, no reference is made to the countless smaller population-centers. Maybe next time . . .

When the Apostleship office sent letters to all of the prelates who had expressed a happy willingness to receive the relic, it also sent mimeographed pages of publicity-matter. This concerned the present trip, the background in terms of the Japanese pilgrimage, and some general outline of the works and meaning of St. Francis Xavier. In every instance, the local religious and secular press made good use of these releases. In the letters themselves were suggestions touching the formation of a local committee to handle diocesan arrangements for, and with, the relic during its visitation. It was pointed out that, in those areas where Ours might be located, our office felt sure that these Jesuits would be more than happy to take care of all these arrangements. Meantime, letters were sent simultaneously to the Reverend Fathers Provincial, acquainting them with all that had been sent to the bishops' offices, and urging that each provincial, in

turn, would "pass the word" to those Jesuits within the cities to be visited. This was done, and the happy result was a most impressive turn-out of Ours at the great majority of the Xavier exercises. This, in turn, made a great impression on all externs, clerical and lay, and was often commented upon.

Stress was laid, as diplomatically as it could be, in the bishops' letters, upon our suggestion that the ordinary send to the writer the name of the priest or monsignor designated by the bishop to handle local arrangements. This man would be our contact-man, the one whom we would service with clippings and publicity as the trip progressed toward his own particular diocesan area. It was made clear that we looked for the name of the chairman in question before the end of August, at which time Father McGratty would leave for the coast. For the benefit of some future manager of such a trip, if it is ever repeated, I might mention that, at this point, one runs into the first major headache in planning. The bishops' offices received our correspondence by August 5th. Nevertheless, when the end of August arrived, one-third of these offices had not sent a reply. We realized that, in some instances, his Excellency would not be in town but we liked to presume that in an office run on a business-like basis one of two things would happen. Either the *locum tenens* would write so to inform us (and this actually occurred in certain instances), or the bishop's representative would himself make the appointment of the contact-man. However, one does what one can, and, finally, with the help of the provincials' offices, the necessary designations by the prelates were achieved. I believe this worth mentioning for the information and benefit of any of Ours who may later be exposed to this sort of annoyance.

Airport Receptions

Once the trip got under way, it was truly wonderful

in every respect. Take the airport receptions, for instance. At Spokane, Bishop White, the Mayor of Spokane, city officials, clergy and laity were on hand as our plane reached the terminal. When the entourage formed to drive through the city, with the writer beside the Bishop in the first car, the motorcycle police led a cavalcade of 118 automobiles from the airport, through the main streets of Spokane, to our Church of St. Aloysius, where a great crowd of people filled the edifice. All of this was a good example of fine Jesuit promotion and arranging, the arrangements being in the hands of St. Aloysius' pastor, Father John Prange, who has a splendid sense of management and publicity. Another fine instance of properly-handled airport reception was seen in Buffalo, New York. Father James Barnett, the Rector of Canisius High School, assisted by the other members of the clerical committee, had well serviced the Buffalo religious and secular press for some weeks before the relic's arrival. When our plane arrived from Cleveland at the municipal airport, I realized, even before the plane-wheels came to rest, that a great reception awaited us. One way by which I could always gauge the extent of the welcoming crowd was the sudden excited comments going up from other occupants of the plane.

This was always amusing. The passengers strained toward the plane windows, jabbering at one another. Sometimes the surprised exclamation went up: "Look at all those priests! Say, there must be a new bishop or something aboard." At this point heads turned and inquisitive eyes raked the plane-seats. In most instances, the writer found himself smiling back into the curious stares of fellow passengers, giving them a mouthful of teeth and a genial and knowing nod. "What have you there in the box," one man called out to me, "the Pope's crown jewels?" We exchanged those hesitant half-smiles people reserve for such moments of uncertainty. "Not exactly," I told him, "but, if it comes to it, you're not far wrong."

Buffalo

The plane stopped; the side door opened. Ordinarily, I waited while the other passengers headed for the door. This they usually did in a way that promised no good for their sacroiliacs, because they were half walking forward, half bending to peer out the window to see the colorful Knights of Columbus Honor Guard forming a lane to the steps set beside the plane. At Buffalo, the Most Reverend Ordinary, Bishop O'Hara, was out of town when we arrived. In his place at the airport was the auxiliary bishop, Bishop Burke. With him were sundry Jesuits and members of the chancery staff. The laymen's delegation was headed by Mayor Dowd and his associates. Besides the K. of C. honor guard, with red and black capes and drawn and lifted swords, we also had on hand uniformed members of the Knights of St. John, and also some of the colored Knights of Peter Claver. These last were resplendent in a royal blue. Off to one side, resplendent in cap-and-gown and high choke-collars, the young women of D'Youville College choir sang in welcome, although unfortunately it was almost impossible to hear them because of the droning sounds of the airport. A cavalcade of over 200 automobiles, with motorcycle-police pressing upon their sirens, carried the relic through Buffalo to St. Joseph's Cathedral. A neat touch was added: the K. of C. men formed an aisle between the curb and the entrance to the crowded Cathedral, the Knights of St. John stood in the center aisle—but it was the colored Knights of Peter Claver who carried the relic from the car to the sanctuary. The next three days were a busy and hectic, and quite wonderful time in Buffalo, Lackawanna, Kenmore and the Niagara Falls area: almost continuous traveling about, with visits to some dozen or more crowded churches each day. The last services on the final day in the Cathedral were memorable: Bishop O'Hara presiding, Bishop Burke offering the Pontifical Mass, and Bishop Lane

of Maryknoll preaching to the high school boys and girls of the diocese who filled the cathedral to its doors.

Greatest Day

The greatest single day, I believe, was the final day in New Orleans. During that day the relic was at the head of the center aisle of our Church of the Immaculate Conception in Baronne Street from seven in the morning until six in the evening. As many will recall, the Church is in the center of downtown New Orleans, a few doors removed from Canal Street, the celebrated route of the Mardi Gras parades. A double line of citizens kept coming in from either side of the church-entrance and the waiting lines stretched back around the corner on either side. Then, four abreast, the people advanced up the center aisle. There was no time to kiss or touch the relic and the crowds were kept moving without a stop. This is mentioned inasmuch as it makes more understandable the police estimate: "Some eighty thousand people passed through the Church of the Immaculate Conception today." The date was September 27th. The following day the *New Orleans Item,* the secular news daily, ran its headline which I believe to be somewhat exaggerated: "125,000 See Arm of St. Francis Xavier at Jesuit Church." Even if one adds the great throngs at the evening services, it is questionable whether the thousands reached quite that many. Those evening services were truly colorful.

At seven that evening, the parade formed to escort the relic from Baronne Street to old St. Louis Cathedral in the historic French Quarter. There were three bands, large delegations of marchers from eleven Catholic organizations, honor guards with capes and swords and all the trimmings, red flares and police escort, and open automobiles bringing up the rear. In the last car Very Reverend Henry Crane, Provincial of the New Orleans Province, carried the relic-case in full view of the thousands along the streets. From the

Immaculate the parade moved out into Canal Street, and then down the historic route of the Mardi Gras. Meanwhile the Cathedral had been filled since six-thirty, and many thousands were unable to enter for the services. The overflow crowd in the square listened to the services over the loudspeakers affixed to the facade of the Cathedral. Some went home to listen to the broadcast of the services on the local radio. All in all, it was a day to remember, and I doubt if the relic will have many similar days in the future.

The writer realizes that he is edging further and further out along a diplomatic limb in singling out certain cities. However, it will be understood that we cannot mention all. Those that are mentioned are, let us say, representative of the general receptions in all the dioceses visited.

There were, for instance, the thousands that came flocking to the Cleveland Cathedral all through the hours of Mission Sunday. Bishop Hoban and the Cathedral staff, as they viewed the crowd milling outside the front door all through the day, and being kept in place by police as the faithful waited their turn to enter the Cathedral, observed that these were the biggest crowds the Cathedral has known. Similarly, when Cardinal Spellman received the relic at St. Patrick's Cathedral at the opening of the Cathedral triduum, the Cathedral clergy estimated the crowds as the largest St. Patrick's has known since last Good Friday.

Boston

Consider the devotion, for instance, of the faithful amongst the proper Bostonians. On the afternoon of Sunday, November 6th, which happened to be a gray and raw day of the sort not calculated to bring out people to open air services, the Catholics of Boston came flocking to the seminary grounds of Archbishop Cushing at Brighton. Let me quote the account from the following day's *Boston Post*:

"Braving the cold weather yesterday afternoon, more than 45,000 men, women, and children, in a stirring demonstration of devotion, flocked to venerate the renowned relic of St. Francis Xavier, on the lawn of Archbishop Cushing's residence, Commonwealth Ave., Brighton. It was one of the largest crowds ever to turn out in this country to pray before the right arm of the sixteenth century Catholic missionary who dedicated his life to spreading Christianity to the Far East and Japan.

"The crowds became so great that traffic jammed Commonwealth Ave. at Lake St. Extra police were ordered to the area to unsnarl the congestion. Entire families made the pilgrimage to the Archbishop's residence to pay tribute to the great relic, the right arm reposing in a jeweled and gold glass reliquary." (Sic!)

"Many mothers reverently approached the relic with tiny infants bundled in their arms. A number of cripples and invalids attended the impressive services conducted by Archbishop Cushing . . . While long lines of worshippers filed to the outdoor altar to venerate the relic, Archbishop Cushing preached to the throngs and led in the recitation of the rosary for the needs of the missions of today. A colorful procession of clergy from the seminary was cancelled because the Archbishop feared the procession would delay the services and endanger the health of the crowds who stood patiently in the cold."

Everybody's Favorite

In the evening of that same Sunday, services were held at our Church of St. Mary in the North End. The upper and lower churches were packed an hour before the services began. Overflow crowds in the narrow streets outside were kept in line and in a semblance of order by the police. It was always edifying to see the way the citizens waited patiently to get into the churches after the services in order to see and venerate the relic. I remember well the moment

when Father McEleney, the New England Provincial, surveyed the crowds and turned to Father Leo Fair, the pastor. "It's almost incredible, Father Fair," he said, "but then perhaps we shouldn't be surprised at the extent of the crowds, after all. St. Francis is everybody's favorite!"

There is so much truth in that last remark!

I will always remember the little blind boy of twelve years of age in Cleveland. "I'm not going to ask God to give me my sight," he confided, "because I have already asked God to give it to someone who needs it more than I do. But," he went on in a quiet and confident way, "I *am* going to ask St. Francis to make me a great musician. He will, too!" When I asked him how he knew for certain that the saint would do this, the little boy smiled and said with a great definiteness in his voice: "Oh, I know he will—because, you see, St. Francis is everybody's friend!"

And there we have it—everybody's friend: truly this trip seemed to bear this out. The confidence on the part of all was overwhelming. And it was seen in such a great variety of circumstances.

There was the splendor attendant upon the Milwaukee reception where both Archbishop Kiely and his auxiliary bishop sang Pontifical High Masses. There was the eager and evident joy of the many Carmelite monasteries visited. The cloistered nuns inevitably burst into their high-pitched *"Te Deum"*. In the sun-baked streets of little Las Cruces in New Mexico, the Franciscan seminarians marched and sang as the relic was carried the length of the small Main Street, and behind their hymns sounded the pealing bells of the old mission church. Archbishop Keough of Baltimore, as well as many other prelates, wrote pastorals, urging their flocks to turn out to honor St. Francis, and the Sacred Heart students at Kenwood in Albany wrote a new hymn to Xavier, set to the music of Bach. The consulate staff of Spain in San Francisco arranged a special service at Our Lady of Guadalupe for all the Spanish-speaking citizens of the city, and these men of the consulate carried the

canopy over the relic in the procession when it formed within the Church. The varied backgrounds of the hundreds of boys at Boys' Town in Nebraska faded completely as the boys pressed forward to kiss the relic and to be blessed with it. Again, it would be futile to try to put into words the fervent and eager welcome offered St. Francis by the missionaries-to-be, the students and seminarians at St. Columban's and at the Maryknoll houses.

On the first Friday of October, at evening services in St. Louis, the Paray Associates of Father Eugene Murphy, twelve hundred strong, filled the large University Church at the Xavier services, each man wearing his Sacred Heart badge. Everyone was tremendously impressed. Impressive, too, was the candle-light procession at our Xavier University campus in Cincinnati. Eight thousand young Catholic men and women, Xavier students, members of the Catholic Students' Mission Crusade, honor guards and numerous clergy, all accompanied the relic through the campus walks to the waiting field-house where a magnificent demonstration of faith took place. One could be impressed, too, by the simple gatherings. There was, for instance, the visit to the few sister-nurses and patients of the old and poverty-worn Martin de Porres maternity hospital for the colored women in Mobile. We also had the pleasure of visiting the splendid new hospital of Martin de Porres. This modern building, opened in early 1950, is the result of the combined efforts of Bishop Toolen and Monsignor Fulton Sheen. Both were in Mobile at the time of the relic's visit, and one couldn't but think, as both knelt to venerate, that these two men were commending the new hospital to the particular blessing of Xavier.

Shepherds of the Flock

What was most heartening was the welcome extended in every instance by the shepherds of the flock. Their warmth of welcome and tribute to St. Francis accorded, as it were, the official greeting of the Church

itself in the United States. Nor was it a mere matter of perfunctory greeting or casually granted permission on the part of the prelates. Cardinals Spellman, Dougherty, and Stritch, personally received the relic into their cathedrals and presided at the opening services. Their words of welcome were warm and sincere. Cardinal Mooney, more than busy with the opening of the new St. John's Seminary, welcomed us through representatives. We felt that his devotion to Xavier was evident in the request he sent to us: "Would we, as a distinct personal favor to him, bring the relic to Saginaw to bless Bishop Murphy, who was seriously ill." As everyone realized, this would necessitate a long drive through the night, after the the completion of Detroit evening services. Bishop Murphy, however, was a dear friend of the Cardinal, and his Eminence's faith in Francis Xavier prompted the request.

Bishop Jeanmard of Lafayette insisted that we be his house-guests during our stay, "in order that I might have the inestimable privilege of having dear St. Francis, as it were, under my roof." Archbishop Byrne, resplendent upon his throne with mitre and crosier in hand, told the packed Cathedral of Santa Fe that the relic's coming was the greatest blessing that heaven had sent to the diocese. Bishop Gibbons, in Albany, New York, all of eighty-one years, told the packed Cathedral that the visit of the relic of Xavier would be a blessing which Albany never could forget.

Archbishop Ritter of St. Louis, in his sermon, declared: "Never have I felt so close to Saint Francis Xavier as I do at this moment. Even in Rome, where I frequently venerated his relic, I have not known the great spiritual thrill which comes upon me now—receiving St. Francis here in the midst of my own flock. This, indeed, is an occasion none of us can ever forget!" An appealing note appeared in the address given by Bishop Hoban of Cleveland at the end of the crowded Pontifical High Mass. "This Mass," his Excellency said, "is the Mass that I've always felt St.

Francis owed me. Let me explain. Long years ago, when I was traveling by ship through the Far Eastern waters, our ship drew near the precious little isle of Sancian. I had been told that I would be able to offer Mass on the sacred soil where the great apostle died, long centuries ago. At the last moment the ship's captain was instructed that no landing could be made at Sancian, and to say that I was bitterly disappointed is to put it mildly. I told St. Francis that he owed me that Mass—although I did not know how, or when, he would grant it to me. Today, here in my own Diocese and in the midst of my own people, that Mass has been given to me. And once again the reflection arises in my heart, how passing strange are the ways of God. I say, and you now understand with what full heart and good cause I say it, this indeed is the day the Lord has made; let us rejoice together and be glad!"

Archbishop McNicholas

The instances of the members of the hierarchy honoring St. Francis and the splendid tributes they offered could be multiplied, but there is no need to do so. There were the two occasions when Rochester's Bishop Kearney, who, incidentally, preaches the Novena of Grace each year himself, preached with marvellous unction concerning our Saint. There were many others —but perhaps the incident touching a prelate which moved this writer the most, was one that took place in Cincinnati. His Excellency Archbishop McNicholas had written a most fervent letter of welcome for the relic before the tour started. In it he spoke of his own great personal devotion to both Xavier and to Robert Bellarmine, and of his joy that we would come to his diocese. Unfortunately, before we could reach Cincinnati, the Archbishop, now in his seventies, suffered a mild stroke, one that was not publicized at the time, but which proved serious. When we reached Cincinnati, he was still confined to his bed and slowly recovering. The relic was taken to his residence. We waited about a quarter of an hour because, as we learned from his

staff, the Archbishop insisted that he be propped up in bed, that his cassock, pectoral cross, etc., be put on.

When we were escorted to his bedroom, his Excellency was sitting up in bed, supported by his nurses, and his ecclesiastical attire showing down to the blankets at his waist. He seemed very feeble and old, but his eyes brightened as we entered the room. His thin hands shook as he stretched them out to receive the relic and, taking it, he kissed and kissed it, breathing fervent prayers to St. Francis. It was difficult for him to speak but, as best he could, he thanked and thanked us for having brought the relic. All the time he held the relic, the tears continuously streamed down his cheeks. When we lifted the relic above his white face in blessing, the wrinkled features relaxed into a half-smile of peace and contentment such as, I think, those within the room had scarcely ever seen before.

It was always a pleasure, but much more of a privilege, to bring the relic to the sick. At times, we brought it even to the dying, to the crippled, to the completely paralyzed, to those languishing in the confinement of an iron lung, to all the afflicted whom we could reach. Very often the paraplegics in wheel-chairs or the non-ambulatory patients were brought by ambulance to the church where exercises were being held. It is truly a unique experience to stand in a pulpit and, dropping one's eyes, to see a row of faith-lit faces looking up from bed-ridden and chair-confined patients. Speaking with so many patients in various parts of the country, one couldn't but recall what is often said concerning the sick who come to our Lady's shrine at Lourdes: whether they are cured or not, there is no one who doesn't go away happy.

Miracles

This brings us, in conclusion, to the question that has been asked the most in connection with the trip: "Were there any miracles?"

The answer is: "Yes, there were." Let me hasten to say that whatever observations I might set down in this regard are stated with the following reservations. In saying that I believe there were miracles, I am merely using the language as it is commonly used: there is no intention, either explicit or implicit, of anything resembling unofficial or official Church approval or endorsement. Nothing of this type has been sought or received. The writer is simply giving "one man's opinion." It's an opinion, indeed, which numerous others share although none of them represents the official mind of the Church. With these observations in mind, let the writer as an individual state his belief that miracles occurred in the moral order and the physical order.

Those in the moral order constituted further instances of what Ours customarily refer to as the "miracles of grace," usually attendant upon the annual formal exercises of the Novena of Grace in honor of St. Francis. There were cases of what clearly seemed extraordinary conversions and reclamations. Those priests across the country who heard confessions at the time of the novenas or tridua or single exercises, told the writer on numerous occasions that they were often amazed. "It's just like the Novena of Grace time," was the way it was usually expressed. "The return to the Church and the sacraments, after ten, twenty, or even more years away from them, cannot but strike one, as it always does, as somewhat overwhelming." There is no need to emphasize for Ours that it is in this realm that our saint has ever been famous, nor that this is not the type of miracle the worldling is looking for; he seeks the sensational and seeks it within the physical order. Nevertheless it was clear during the trip that Saint Francis was continuing his harvesting of souls, even though, at times, there were required what popular language refers to as moral miracles.

There is no need to develop this theme. Let it suffice if there is quoted here a letter from the Jesuit

chaplain of a certain hospital. He had been striving for some time to win the return to the sacraments of a man who had been away from the Church for many long years.

"I hasten to tell you that St. Francis Xavier obtained an extraordinary spiritual favor for my patient, if I can call him that. As you know, the members of his family have been praying and praying for a long, long time for his return to the Church. They especially petitioned for it during the triduum which has just concluded in honor of Xavier at our nearby church. I need not tell you that he was especially in my own petitions when you brought the relic to the hospital.

"Yesterday a message came to me from the family to do something for him now, while he is still in the hospital, because when he returns home after the treatments, he will be in a most undesirable situation. I was really puzzled as to what to do. I went over all the attempts that had been made previously and unsuccessfully. This morning, immediately after Mass, I went to this man's room and had a very direct conversation with him. To my complete amazement, this ended in his making his confession. Since his condition warranted it, I decided I would anoint him and then administer Viaticum. When I returned to his room, his non-Catholic wife was there with a very good practical Catholic brother.

"Deeply affected, the patient repeated the act of contrition, was anointed, and received Viaticum. We made the thanksgiving in common. With tears streaming down his cheeks, he looked at the Crucifix as I said the indulgenced prayer, and he fervently repeated the five Our Fathers and Hail Marys. As I left the room, he thanked me heartily. Now the ambulance is coming for him. I myself say: a thousand thanks for the coming of the relic of St. Francis. *Deo gratias* and again *Deo gratias!*"

This letter is typical of many stories we received either during or after the relic's visits to hospitals and other places. The case in question was an advanced cancer case.

Richard McEntee

With regard to what are called physical miracles, let me cite three cases. The first concerned a small lad of ten years, Richard McEntee, and the aftermath of an accident in which he figured in Philadelphia. This occurred during our stay in Philadelphia. The

following quotation from a local newspaper is substantially correct: "Richard McEntee, 10, a sixth-grade student at Transfiguration Parochial School, 56th St. and Cedar Ave., suffered a skull injury yesterday afternoon when he fell into the freight elevator in the rear of the Misericordia Hospital.

"According to hospital authorities, the boy was returning from school to his home at 5312 Catherine St. by a devious route, when he and several companions entered the alleyway in the rear of the hospital at 54th St. and Cedar Ave. Richard . . . is said to have ventured onto the elevator platform at the street level. A companion pulled the control-rope, and the elevator started to descend to the engine-room level. Police believe the boy injured his head when he fell off the platform. Just what actually happened is not clear, but police of the 55th and Pine Sts. station took Richard's companions to the station for questioning. Specialists who were called immediately to the hospital's operating room said the child had suffered head injuries but could not immediately determine whether his brain had been damaged. The child was unconscious when removed from the shaft to the operating room."

Thus far the press account. The following can be added. Richard remained unconscious from the mid-afternoon time of the accident until eleven o'clock the same night when Father Matthew Kane, of the Gesu, approached his bedside, carrying the relic of St. Francis. The Sisters told Father Kane they thought it futile to try to draw any response from the injured boy inasmuch as the staff didn't expect him to regain consciousness for several hours. "We'll see," said Father Kane.

He bent over the inert form in the bed. There was an array of tubing visible, some tubes going into the child's nose, others into his arms. His head was swathed in the bandages. "Richard," the priest said loudly and with a note of command in his voice, "we have here the relic of St. Francis Xavier, and I want you to wake up and kiss the relic!"

The charge was repeated. Those about the bedside, watching the priest, smiled wryly and shook their heads. Then, suddenly, the boy upon the bed stirred. His eyes fluttered, opened. He stared at the relic held before him for a moment, then pushed himself upward, kissed the relic. Thereupon he fell back, unconscious. Everyone present was amazed. The doctor examined the patient an hour later and professed great surprise in the seemingly great improvement. The following morning, little Richard was sitting up in bed, the tubing was all removed, and Richard was calling for two things: his breakfast and the previous evening's newspaper which carried an account of his accident on its front page. The hospital authorities did not hesitate to say that they believed the suddenness of his improvement was truly miraculous.

Report from Baltimore

Again, regarding the other two reported cases of what appear to be miracles in the physical order, let me quote from a letter received from Father Francis McVeigh, pastor of St. Ignatius Church, Calvert Street, Baltimore, perhaps the best-known center of the Xavier Novena and devotion in the United States:

"We have somewhat recovered," writes Father McVeigh, "from the three days of the visit of the relic of St. Francis Xavier, and are still glowing with the memories of that spiritual treat. We have received reports on what can be considered very wondrous favors as St. Francis visited Baltimore and blessed the Baltimoreans whom he loves so much.

"One youngster had been suffering continuous spasms and could not talk. He was brought into the yard and we took the relic out to him. Though he had been to Johns Hopkins Hospital and to three specialists, they could not determine the cause of the spasms. Since last Wednesday and the blessing with the relic he has not had any spasms. He is out playing and expects to begin school again next week.

"Another case: a nun had a compound fracture of

the shoulder and arm and, after X-Rays were taken, it was decided to operate, as the bones would not heal. We blessed her at St. Agnes Hospital with the relic of St. Francis. She was brought to the operating room. The Doctor took more pictures and then shook his head with the exclamation: 'Sister, we do not feel an operation is necessary now, because the bones are knitting miraculously. We will put the arm in a cast.'"

Such are the three cases with which the writer is familiar at the time of this writing. There may have been others, and perhaps we may hear of them later. The story of these three incidents is offered for the interest of Ours and as an answer to the question which has been asked so frequently concerning the occurrence of anything miraculous in the physical order during the trip.

With the report upon those cases mentioned, we can conclude these pages touching the great trip of the Xavier relic in the Fall of 1949. It was, indeed, a great occasion, and there is no doubt in the minds of all of Ours, in the respective cities visited, that Saint Francis brought showers of grace and blessings to our country and its people. Members of the hierarchy were unanimous in publicly thanking and praising the Society for its bringing to the various diocesan areas this great treasure of the Church. Many expressed the hope that it would come for a return visit some day. Many, many others, those who did not have the privilege of welcoming the relic, expressed the hope that the relic might come for its first visiting of their dioceses.

Will the relic visit our shores again in the future? It is not in the domain of this writer to answer that question. However, for whatever it is worth and considering the overwhelming success of the first American tour, your servant is willing to hazard a guess that the relic will indeed come back one day to visit these United States.

THE SOCIAL APOSTOLATE

Very Reverend Father General

1. In our anxiety to meet the threats that are at present confronting us in daily increasing numbers, there is danger that we may fix our attention on the present evil effects rather than on their root causes and thus, overlooking the wider and more enduring good, dissipate the apostolic efforts of the Society on the pursuit of immediate and less important objectives. The last two General Congregations sought to provide some remedy against this error in several of their decrees. But due to the clamor of World War II and the ensuing unrest, as well as to the fear of still another conflict, we have been prevented from carrying out these decrees in an orderly and persevering manner. It is our duty however "amid the changes of the world to keep our hearts fixed where true joys are to be found."[1] Our vocation demands that we should occupy ourselves in procuring the salvation of souls by the most efficacious means, whatever the external circumstances may be; whether in peace or in war; whether we can freely exercise our ministries, or, because of persecution, we are hindered in them.

2. The present situation is serious. Danger threatens all Christians, as the enemies of God and man, the materialistic atheists, who have already subjected by force a great portion of the world, put forth all their efforts to extend their sway farther. And there is some foundation for their hope that, with the wide diffusion of their doctrines, the whole world will shortly be under their rule. The inequitable condition, both temporal and spiritual, of by far the greater part of the human race provides a

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An Instruction of our Very Reverend Father General John Baptist Janssens on the Social Apostolate, dated from Rome, the feast of St. Francis Borgia, October 10, 1949.

[1]From the Collect of the Mass for the Fourth Sunday after Easter.

most fertile field for subversive doctrines. For thereby the wise and gracious plan of Divine Providence has been thwarted and life on earth, consequent to the disregard of social justice and charity, has for millions of men become like a cruel purgatory, not to say hell itself. Still, we shall seek in vain to win our fight against Communism unless "a proper social order is established according to those principles which our more recent Supreme Pontiffs have so brilliantly expounded."[2]

Liberal Materialism

3. And opposing the communistic atheists, there is another form of materialism which is called "liberal." Its disciples are to be found among the wealthy and property-owning classes who have lost their faith in God and in Christ, or at least disregard or deny it in practice, especially in public affairs. It is their own comforts and privileges they seek to promote rather than the common good of the whole human race, believing that the wretched state of the common man is to be corrected by merely economic and material adjustment, or by force—even, if necessary, by the force of arms. They do not realize that great wealth, unless its use be regulated by the Ten Commandments, will rather foster wickedness, particularly that unrestrained selfishness and lust by which man descends to the level of the beast, and that it will increase those very evils of which we complain. Then too, in many cases, in place of the despotic rule of political parties or of the state, by which Communism deceives the working man, they substitute the tyranny of plutocratic corporations which allow whole nations to be tortured by poverty and starvation rather than lessen or forego their profits.

4. Yet, in many parts of the world today, and not only in those regions which we call mission countries, but even in the so-called Christian nations,

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[2]*Congr. Gen. XXIX*, d. 29.

the ferment of the gospel which has been entrusted to the Church has not leavened the mass of mankind, because, as some have remarked, it has not been put into the mass but alongside it. Meanwhile the mass of the working classes, blinded by materialism, has for the most part no knowledge of the Church whatsoever. To the working man, she is the Church of the upper classes only. For what poor man, they ask, enjoys the leisure and social position required of her members? Or else they consider her as demanding merely the external fulfillment of certain ceremonies. For it seems that they have never heard of her as the representative of a kind, gracious Father, proclaiming the Beatitudes on earth and in the everlasting life to come. The situation, it is true, is not the same everywhere, but in many of our industrial cities and towns, the number of those in the working class, who profess and live the faith, is so small that one could easily find a greater number in mission countries. Granted that the rich, too, have their share of those who are indifferent to the faith or who have abandoned it, still a far greater proportion is to be found among the working classes. And yet we read: "He hath sent me to preach the gospel to the poor, to heal the contrite of heart."[3]

5. With us, Christ's love is a compelling motive. And Christ, in an untold number of His members, still suffers hunger, nakedness, exile and contempt. Let us turn our eyes attentively to sights which daily meet our eyes and, in the light of truth, study conditions to which we have grown accustomed and even indifferent. They must not be tolerated; there must be a change. Is it right that the sons of God and the members of Christ's Mystical Body should live in the filth and corruption of slums, which so many millions inhabit not only in Asia and Africa, but in many parts of America and Europe as well—slums where neither health of body nor purity of soul can be pre-

[3]Luke 4:18.

served without a miracle? Was this the reason that "God so wondrously established the dignity of human nature, and yet more wondrously restored it,"[4] that a few rich men might heap up wealth and condemn so many of their brethren in Christ to destitution? Was not this, rather, the reason why God in His bounty enriched the earth: that not only the few, but the majority and even all men might lead, if not a comfortable, at least the ordinary and endurable life which is necessary if one is to observe the Commandments?[5]

Ordinary Folk

6. Now works which are founded for the benefit of the poor who cannot provide for themselves, for the aged, for orphans and for the sick are certainly praiseworthy. It is fitting to love Christ and to serve Him in His suffering members. Moreover, the common good of society requires that they be not abandoned, nor forced to obtain sustenance for themselves and their families by dishonest means; and for this reason such charitable work is rightly called

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[4]From the Ordinary of the Mass.

[5]"To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is laboring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is, social justice." Pius XI, "Quadragesimo anno," *Two Basic Encyclicals*, Washington, Catholic University Press, 1943, 127.

"The immense multitude of the non-owning workers on the one hand and the enormous riches of certain very wealthy men on the other establish an unanswerable argument that the riches which are so abundantly produced in our age of industrialism, as it is called, are not rightly distributed and equitably made available to the various classes of people." *Ibid.*, p. 129.

"It is not rash by any means to say that the whole scheme of social and economic life is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them from caring for the one thing necessary, namely, their eternal salvation." *Ibid.*, p. 175.

"social" at times. This work too is certain to receive its reward from the Divine Judge Who said: "Come, ye blessed of my Father . . . for I was naked and you covered me . . ."[6] Nevertheless, I do not now intend to treat of such charitable work, which I may call extraordinary and which is exercised toward those members of the poorer classes, who, because of special circumstances, must be sustained by alms. Rather I will treat of those ordinary folk who, although they have the strength to earn a decent living, are prevented by the imperfection of the social order of today from providing for themselves and their families, even though they live hard-working, frugal and thrifty lives. And they are actually deprived of spiritual benefits also, such as a more refined education and a deeper supernatural life, which, while they afford joy, peace of soul and a tranquil hope for future happiness, usually presuppose a certain amount of temporal possessions.[7] Now such people actually constitute by far the greater proportion of the human race.

7. Accordingly, the social apostolate of which I am speaking should aim at procuring for as many men as possible, or rather, in so far as conditions permit for all men, an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs that he may not feel depressed or looked down upon, nor be exposed to trials or temptations which only men of heroic mould, aided and sustained by extraordinary grace, are able to withstand. Or, more exactly, we should strive to reduce to practical effect the wise plan of the Divine Creator, so that all the children of God may duly attain that happiness for

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[6]Matthew 25:34, 36.

[7]"Nevertheless, an abundance of corporeal and external goods is likewise a characteristic of a well constituted State, 'the use of which goods is necessary for the practice of virtue.'" Leo XIII, "Rerum novarum," *Two Basic Encyclicals*, 45.

which the infinitely generous and self-diffusive goodness of God has destined them.[8]

8. It will be in vain, however, that I exhort Ours to this social apostolate, unless "the interior law of charity and love which the Holy Ghost is accustomed to write and imprint in our hearts"[9] guide them from within. In vain will you urge the man who is not inflamed with the love of God and of his neighbor "to have compassion on the multitude" in any meaningful way. Therefore, before all else Ours must be trained to that sincere and active charity which today is called "a social attitude" or "social-mindedness." They must learn the true doctrine of the Church. They must learn, each for himself, to work for the preparation and formation of a better world.

9. That true charity will be better stirred up and sustained if Ours are taught to see clearly the actual lot of by far the greater part of mankind. Since most of Ours were raised in comfortable circumstances, or else were isolated from their youth in a minor seminary, there are very few who could learn to know for themselves the actual daily life led by the workingman and the farmer, by the clerk and by the lowest employees in the courts and in business. Yet it is necessary that Ours should see what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be unable to appear in public because one does not have decent clothes nor the proper social training; to be the means by which others grow rich; to live from day

[8]"For, according to Christian teaching, man, endowed with a social nature, is placed on this earth so that by leading a life in society and under an authority ordained of God he may fully cultivate and develop all his faculties unto the praise and glory of his Creator; and that by faithfully fulfilling the duties of his craft or other calling he may obtain for himself temporal and at the same time eternal happiness." Pius XI, *op. cit.*, p. 167.

[9]*Const.*, proem., n.1. (134); *Summ. const.*, n.1.

to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above one's strength, amid every danger to health, honor and purity of soul; to be unemployed for days and months, tormented by idleness and want; to be unable to bring up one's children in a decent manner, but rather to be forced to expose them to the common dangers of the public streets, to disease and suffering; to mourn many of them who, lacking the tender care which they need, have been snatched off by death in the bloom of their youth; never to enjoy any decent recreation of soul or body; and at the same time to behold about one the very men for whom one works, abounding with riches, enjoying superfluous comforts, devoting themselves to liberal studies and the fine arts, loaded with honors, authority and praise. Now while they think this over, let Ours consider how many there are in their own country who enjoy privileges and how many there are who live in humble circumstances. And if there are any who think that this unbalanced state of mankind is not at all unjust and that the poor should accept it with patient resignation, let them consult the pontifical documents, beginning with the Encyclical *Rerum novarum* and continuing right down to the allocutions of our happily reigning Pope Pius XII, and they will see what is the attitude of Christ our Lord.

Training of Ours

10. The desire for a more perfect reign of justice, equality, and charity in the world should be instilled in our young men from the novitiate onwards. They should be taught to love and esteem workingmen and ordinary folk as daily benefactors. At the time of the novices' hospital and catechism trials, the master and his socius should strive to open their eyes to the lot of the workingman. Superiors should not be afraid to propose to me certain changes by which some of the novices' experiments may be adapted, wherever needed, to improve their formation. I have willingly

granted permission already for novices, under certain conditions, to beg from door to door for the poor and to distribute in the hovels of the needy whatever alms they collect.[10] In some places, too, I have allowed certain picked men to be sent into factories for a short time, to work with the men and share their life. And in more than one place, novices working as helpers in our retreat houses have, with great profit, come to appreciate members of the working class making their retreat there. Above all, that worldly notion of what I would call social caste should be completely uprooted from the minds of the novices. I mean that notion which considers a man more worthy than others of esteem and respect and the bestowal of spiritual care merely because of his family's prestige, or his wealth. What would you think of a man imbued with this spirit, who, on meeting our Lord and His Blessed Mother as they lived on earth—poor certainly, and living by the toil of their hands—would look down with contempt on them, or, at least, would be indifferent to their lot and pass them by? "As long as you did it to one of these, the least of my brethren, you did it to me."[11]

11. In the remaining time of their formation, in their literary and scientific studies, wherever occasion offers itself, the defects and needs of the modern social order should be brought briefly, for the most part, and in passing, to the attention of Ours. As I shall indicate later on, while speaking about the colleges, this can and should be done without adding new lectures or courses, and even without lengthy, irrelevant digressions.

In philosophy, however, and theology the twenty-ninth decree of the Twenty-Eighth General Congregation may be appropriately applied: "Let Ours be well acquainted with the principal doctrines of the Church on the social order; these ought, moreover, to be properly presented to our Scholastics in philoso-

[10]Cf. *Const.*, P.IX, c.3., litt.E (748).

[11]Matthew 25:40.

phy and in theology." Here again, there is no need for the introduction of new courses; but care should be had that the courses in ethics, in social economics, in moral and pastoral theology be applied to modern times and needs. Now there are many textbooks, especially in moral theology, which we have long used, but which do not satisfactorily meet modern needs in this matter. The outcome of our courses and the attitude of those who followed them are ample proof of this fact. Therefore, it will be the professor's duty to supply what is lacking and thoroughly to explain the social doctrine of the Roman pontiffs, while treating in short summary certain other points in his tract which are easier or somewhat out-of-date.

12. The aim of the third probation is, and ought to remain, not pastoral training for the work of the ministry, but training for a more profound and solid interior life. To this end everything else should be subordinated, not the reverse. Nevertheless, during this time the Tertians should be more thoroughly instructed both in the theory and practice of the ministries proper to the Society. Hence the Instructor, calling to his aid, if need be, a man more skilled in such matters, ought to explain what the Institute, and in particular, what the last two General Congregations have to say about the social apostolate. It is his task, too, to direct the first trials of the Tertians in the ministries which, during the time of this probation, should be exercised especially among the poor and workingmen. Wherever the Instructors propose it, I shall allow the Tertians more readily than novices to go into workshops or factories, either for spiritual ministry alone, or even to work with the men themselves, provided they never be forgetful of their priesthood. By all means they should visit the working classes and the poor in hospitals, in institutions, and, under proper circumstances, even in their homes. They will learn to know the wretched state of their homes, their poor food and clothing, by actually seeing it; they will learn to know their igno-

rance, their lack of refinement and education; by actual experience they would see the difficulty—I almost said the impossibility—of true Christian virtue, which we ourselves could not cultivate in the same circumstances. Unless they have actually experienced these things, and not merely heard about them, there is a danger that later, while preaching Christian resignation, justice and chastity, they may seem to make light of the poor, and even make themselves and the Church objects of scorn.

University Formation

13. At home in the provinces but especially in the missions, certain Fathers of suitable talents, industrious, and of reliable and strong character, should be trained in theoretical and practical studies for the express purpose of directing and taking part in social work. In theoretical studies, I say, and those of the highest type, in one of the few graduate schools or universities in Europe or America where they are properly taught. They should join to these studies some months or even a year of practical social work in the different fields, in those regions especially where Catholic social work has already begun and already borne fruit.

The more learned of these Fathers should form a "Center of Information and Social Action," unless, of course, such a Center already exists.[12] The function of this Center should not be so much to further actual social works, but to teach the theoretical and practical social doctrine to others, especially to priests, educated laymen, and the better educated workingmen, and to help them by counsel and advice.[13] This Center will spread the social doctrine of the Church as has already been done in certain places, by publishing books, by periodicals and various writings, by con-

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[12]*Congr. Gen. XXVIII*, d.29, n.7; *Congr. Gen. XXIX*, d.29, n.1 (*Epit.*, n.680).

[13]*Congr. Gen. XXIX*, d.29, n.1 (*Epit.*, n.680).

ferences, lectures, conventions, and the like, and it will strive to apply that doctrine to the needs of particular regions.

14. I think that there are two types of institutes which will be especially fruitful in social action; both are in harmony with the spirit of our Society. We should have, either separately or together, schools and courses for the employers in which they would be taught their rights and duties and schools and lectures on social doctrines for the better educated and more capable members of the working class. Since, as can be seen, the future leaders of labor will be those only who come up from the ranks, and since there is a paramount need to save many, or even the mass of labor, and lead them along the right paths, this second type of school seems to be more important and of greater moment now. This is especially true, if anywhere, of our missions in Asia and Africa.

15. Certain Fathers who will take part in these social works may receive less scientific training. It will be of great advantage for them, either in Tertianship or later, to visit frequently the workers in their homes, and learn at firsthand the condition of their lives. It will also profit them, if their health and the requirements of Christian prudence allow it, to take part in the actual manual toil of the mines, the factories, or the workshops.[14] Even the Fathers who are destined for the Social Center would profit by such experience.

Role of Laymen

16. Ordinarily the promotion and direction of the social works is not our task but that of laymen. Such works pertain for the most part to the temporal order, and Ours, since we have had little experience in conducting temporal affairs, would come to them unprepared; such interests too, would withdraw us from that spiritual function which only a priest can

[14] *Congr. Gen. XXIX*, d.28, n.2 (*Epit.*, n.680).

perform. It is our task, as I have just indicated, to instruct the laity, and to help them by our counsel in moral and doctrinal fields. But, outside the sphere of our priestly function, we leave to them autonomy in their own affairs.

In certain regions, however, where laymen capable of this leadership are not yet at hand—this frequently happens in the missions—it will be our task, for the time being, out of charity towards the leaderless masses, not only to promote economic undertakings, and other corporal works of mercy, but to direct and regulate them as well. This method has already been used with success in certain places where successful and effective social works are now conducted by laymen, trained by their clerical predecessors.

17. It is certainly necessary, especially in some provinces, that superiors make sure our ministries are not almost exclusively conducted among the rich and the cultured.[15] I admit that inspiring such men with the right norms of Christian charity is a matter of no small merit. For not only owners of shops, but many who are professionally educated, namely doctors, lawyers, technicians, and bankers have too often abandoned the spirit of the gospel, and have striven by every possible means to further their own private gain only, and not the common good or the good of the majority.

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[15]"To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: 'Go to the workingman, especially where he is poor; and in general, go to the poor.'

". . . Let our parish priests . . . dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and His Church. Let them infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor." Pius XI, "Divini Redemptoris," *Catholic Mind*, XXXV (1937), 467.

But it is not sufficient to minister to these classes alone. Let us not depart from the spirit of Christ our Lord, nor from the mind of our Founder, nor from the directions of the General Congregations, especially of the more recent ones. To prevent our Society from justly being classified with the rich and the capitalists, we must direct with utmost zeal many of our ministries towards the poorer classes. Our Society has never lacked praise for such a course of action, especially in the mission lands; it now remains for us to see that in those places where many men are engaged in the ministry of the colleges, the remaining members devote a like, and even greater, care for the poor than they do for the rich. Our residences would be very suited for such an apostolate, if, turning over the faithful flock for the most part to the care of other shepherds, they center their zeal especially on the scattered sheep that are lost.

18. Up till now, I have dealt with those phases of the social apostolate which the most recent General Congregations explicitly demand of us. I shall now take up those opportunities—by no means to be belittled—which the ordinary, time-honored ministries of the Society offer us. For in these customary ministries of the Society, in our colleges, in our giving of retreats, in our sodalities, in our missions, in our ordinary parish work, and in our publication of periodicals, we can and should accomplish much which will greatly help to establish a right social order.[16] There is no need for me to go through all these activities; I shall merely refer to some of the more important ones by way of illustration.

Role of Our Schools

19. It is perfectly clear how much good can and should be done by the foundation of chairs or faculties dealing with social questions in our universities. By university, I mean all our schools of higher studies,

[16] *Congr. Gen. XXIX*, d.29, n.3 (*Epit.*, n.680)

no matter how they are actually designated in different regions. I wish superiors to be alert to the need for such chairs and faculties in the universities of their foreign missions. And let them not delay I beg of them, as has happened in the past in some parts of Europe, until materialism will have infected the minds of the people.

As for our colleges, I shall make a few suggestions for the studies which are generally called secondary. It is our aim above all in educating the young men we have accepted in the name of the Church, to instill in their hearts the charity of Christ as it is applied to modern problems in the encyclicals and other papal documents. We should not allow the prejudices which they have perhaps learned at home to take deeper root while they remain with us. There should be no distinction in our colleges between rich and poor. They should not acquire any spirit of a special, privileged social class, which I have earlier designated as a social caste. The students should learn to have a spirit of reverence and gratitude towards the workingman. They should be taught not to set their hearts on wealth, but on "having food and sufficient clothing, with these let us be content."[17] Let them learn to hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labors, and that there be a more just distribution of temporal goods, as well as a fuller and more universal sharing of spiritual goods. They should learn that all men deserve the name and affection of a brother in Christ; that those who have received gifts in greater abundance do not have the right of use and abuse, as the law of the pagans proclaimed, but the obligation of using these gifts for the good

[17] *I Tim.* 6:8. "To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor." Pius XI, "Divini Redemptoris," p. 464.

of the majority, and indeed, of all men, if that is possible.[18]

It is not desirable, either in our colleges or in our scholasticates, to increase the number of lecture periods. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this it is of especial importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes. For in literature and history we are constantly confronted with the conflict between the selfishness of the kings and nobles and the misery of the people, by whose labor the former indulge in great pomp, wage wars, and win glory for themselves. In this way let the young men learn to hate social evils, which far outweigh those which afflict mere individuals; let them learn, too, to love the virtues which have a wider scope and tend to the common good; and let them practise these at once within the modest limits of their own family, school and friends, with the desire to cultivate them on a broader and fuller scale later on.

In keeping with these constant reminders our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of laborers, and their social centers; let them not only hear the words of their teacher exhorting them, but let them see with their own eyes and touch with their own hands the proof of how truthfully he speaks to them. The Society will certainly

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[18]"The substance of all this is the following: whoever has received from the bounty of God a greater share of goods, whether corporeal and external, or of the soul, has received them for this purpose, namely, that he employ them for his own perfection and likewise, as a servant of Divine Providence, for the benefit of others." Leo XIII, *op. cit.*, p.31.

achieve a work of no small merit in the eyes of God, if from her colleges young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible number of human beings.[19]

The Spiritual Exercises

20. It is obvious to anyone who pauses to reflect on the matter that nothing solid and lasting can be obtained in social reform unless the souls of men are inwardly conformed to the true principles of the gospels. If the captains of industry and other rich men are filled with greed for amassing limitless wealth and for enjoying without restraint luxuries and the pleasures for which these prepare the way; and if workingmen, in their lower state are likewise filled with self-love, envy, sloth and a similar craving for wealth and pleasure; if in neither management nor labor, the benevolent, humble and generous charity of Christ holds sway, then to no purpose will either private groups or governmental agencies strive to accomplish anything worthwhile for the benefit of the laboring classes. Greed on one side, hatred on the other, will make dissension more acute and breed ever greater evils.[20] Hence it follows that the *Spiritual*

[19]"We desire therefore . . . that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life." Pius XI, "Divini Redemptoris," p. 463.

[20]"Since religion alone . . . can remove the evil, root and branch, let all reflect upon this: first and foremost Christian morals must be reestablished, without which even the weapons of prudence, which are considered especially effective, will be of no avail to secure well-being." Leo XIII, *op. cit.*, p. 81.

"By all means in their power let them strive for the well-

Exercises, conducted for the owners and managers of industry and also for the workingman, must be reckoned among the most effective means for promoting this social-mindedness. From the *Exercises,* these men will effectively imbibe a spirit of abnegation in regard to temporal things, a spirit of poverty and humility, reverence for the commandments of God, and finally, love for God and their neighbor. This will be all the more surely accomplished if the director of the *Exercises* applies them to modern conditions, as he ought, and shows just where the duties of justice, equity and charity rest today for the owners and for the workingmen.[21]

21. The man who understands the genuine rules of the Sodality of our Lady will easily appreciate how much they contribute to the common good either

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being of peoples; and especially let them aim both to preserve in themselves and to arouse in others, in the highest equally as well as in the lowest, the mistress and queen of the virtues, Charity. Certainly the well-being which is so longed for is chiefly to be expected from an abundant outpouring of charity; of Christian charity, We mean, which is in epitome the law of the Gospel, and which, always ready to sacrifice itself for the benefit of others, is man's surest antidote against the insolence of the world and immoderate love for self; the divine office and features of this virtue being described by the Apostle Paul in these words: "Charity is patient, is kind . . . is not self-seeking . . . bears with all things . . . endures all things." *Ibid.*

[21]"But above all, let them hold in high esteem and assiduously employ for the good of their disciples that most valuable means of both personal and social restoration which, as We taught in Our Encyclical, *Mens Nostra,* is to be found in the Spiritual Exercises. In that Letter We expressly mentioned and warmly recommended not only the Spiritual Exercises for all the laity, but also the highly beneficial Workers' Retreats. For in that school of the spirit, not only are the best of Christians developed but true apostles also are trained for every condition of life and are enkindled with the fire of the heart of Christ. From this school they will go forth as did the Apostles from the Upper Room of Jerusalem, strong in faith, endowed with an invincible steadfastness in persecution, burning with zeal, interested solely in spreading everywhere the Kingdom of Christ." Pius XI, "Quadragesimo anno," p. 191.

by those sections devoted to study or by those devoted to apostolic work. If we wish, we can easily make the Sodality of our Lady the principal instrument for instructing both rich and poor in the interior life and in charity, as well as in the teachings of the encyclicals, for the betterment of their personal lives and the lives of their subordinates and associates.

22. In some provinces, the sodalities of our Lady, the colleges and residences of the Society, have very wisely established schools in which young workers, the poor or orphans or those otherwise deprived of help, are instructed in a trade, and receive a literary and spiritual training at the same time. I urge that in addition to these, especially in our colleges, classes should also be conducted in which workingmen who are somewhat older and experienced in their trade may devote themselves according to their ability to literature and the liberal arts, which up to the present have been almost exclusively the privilege of those who were quite well-to-do. For social tranquillity and genuine progress of the under-privileged, it is not sufficient merely to provide for their material needs. Even in the natural human order the maxim is true: "Not by bread alone doth man live." A somewhat more liberal education, moreover, will be of advantage to the promising labor leaders of the future.[22]

In and Out of Season

23. There is no reason why I should delay on the other ministries of the Society. It is clear how the preacher, in parish missions especially, or how the pastor in his parish, or especially how the writer for

[22]"That these whole classes of men may be brought back to Christ Whom they have denied, we must recruit and train from among them, themselves, auxiliary soldiers of the Church who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among them themselves." *Ibid.*, p. 189.

one of our periodicals, and particularly for those that are cultural, can and ought to drive home, "in season, out of season," a knowledge of the true teachings of the Church, wisely indeed and prudently, but with all human respect thrown aside, since the truth will never please everybody!

24. In regard to our missions however I cannot refrain from stressing not only the necessity of teaching the true social doctrine, but even more of promoting social works and a public order that is in conformity with justice and human dignity. For there is danger, since we are not aroused by what has become customary, that we shall hardly notice to what degree most of the natives are deprived of the condition of life that befits a human being and a Christian. How often the lot of workers and farmers, especially in Asia, must be judged not only hard but inhuman! Unless we are impelled by the charity of Christ to work zealously for the bettering of their condition of life, we open the door to atheistic Communism and expose our neophytes to the danger of presently learning about social progress elsewhere in an atmosphere devoid of all Christian spirit, and thus easily losing their faith. For it is not merely souls but men that we must love in Christ.

25. The Twenty-Ninth Congregation wisely remarked that our private life should agree with the doctrine we preach, so that our preaching may be the more sincere and effective.[23] If we really see Christ in our brothers, how can we be resigned to see ourselves deprived of nothing and even treated sumptuously while beneath our very eyes our neighbor is destitute of everything, and tortured by hunger and cold? Is the disciple above his Master? It is true that the Institute does not ordinarily impose on us a very austere poverty; it does commend however the spirit and practice of greater abnegation, which in these days must be insisted upon more forcefully. Those

[23] *Cf. Congr. Gen. XXIX*, d.29, n.5 (*Epit.* n.680).

European provinces which were tried by two wars have discovered how many and how great are the things, formerly considered almost necessary for life itself, that can be taken away without detriment to health or work; nay rather, with benefit to both. Let each member of the Society in the spirit of the *Constitutions,* see what he can give up, as he ponders the love of Christ for the poor. Let us as religious reject especially whatever modern times have devised for the mere convenience of a more comfortable life, and thus we shall imitate the example of Christ suffering in His poor. The Twenty-Ninth Congregation praised those of Ours who in the rooms where they live, the clothes they wear, and the ordinary food they eat, are content with the standard of living common to the workingmen in their country.[24] Our young men especially, as far as a prudent care of their strength permits, should accustom themselves to a more austere way of life, from which they have banished the superfluous use of candy, finer drinks, tobacco, easy chairs, journeys and public amusements. The older members whose health allows it ought to set an example in this to the younger men.[25]

Our Helpers

26. To this good example of austerity we must add that of justice, equity and charity in dealing with our servants, workmen, and all our lay helpers, especially those who are teachers and professors. They should receive a just wage according to the norms of the encyclicals;[26] in the matters of food, dwelling, clothing, in their allotted schedule of work, they ought, *mutatis mutandis,* to be on a par with Ours. For these are the things which are in keeping with the dignity of the human person and a Christian man. A

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[24]Cf. *Congr. Gen. XXVIII,* d.25 (Epit. n.478); XXIX, d.29 (*Epit.* n. 680).

[25]*Ibid.*

[26]Cf. *Cod. Iur. Can.,* can. 1524.

great many men of today are not ready to admit that religious, professing poverty, be treated more sumptuously at table and in other phases of their daily life, than their spiritual and temporal assistants. To these fellow-workers Ours must show due reverence, respect and love. Superiors are to correct anyone found guilty of pride or harshness towards our servants or workmen; it is Christ Himself that he has contemned and injured. Let those who work for us be considered sons and brothers of our family; and let it be clear that in this matter, too, religious think and act differently from those of the world.

27. Finally—and this is practically a summary of the whole matter—let our principal aim in the social apostolate never be anything negative, no matter what form it takes in practice. Our task is by no means finished when we fight against materialism, whether it be against Communism, or against those who abuse capitalism. Our task is positive: to spread the Kingdom of God and Christ on earth, and to make sure that the human race, according to the plan of its Creator and Redeemer, will someday come, after a life in every way worthy of sons of God and members of Christ, to the eternal company of the Supreme Good. The Kingdom of God is "the kingdom of justice, love and peace."[27] As long as Christ suffers injustice and is treated harshly in even the least of His brethren, as long as there is hatred between men individually and as members of conflicting social classes it would be treason for us priests and religious, or for any Christian at all, to rest from labor. Even if Communism or some other form of materialism were not plotting against the Church and actually persecuting her, the obligation would still rest on us to come to the assistance of all our brothers in Christ, by striving for a more equitable distribution of both material possessions and goods of a higher order.

28. May our Saviour grant to us in His kindness

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[27]From the Preface of the Mass of Christ the King.

the grace to lay aside completely the spirit of the world and, in obedience to His spouse, the Church, to bend every effort to restore the Beatitudes of the gospel not only in the private lives of individuals, but in the life of society as a whole. "A brother that is helped by his brother is like a strong city."[28] How much the Society will accomplish if only we unite our forces, and in a spirit of oneness, gird ourselves humbly and resolutely for the work before us!

[28] *Proverbs* 18:19.

Range of Studies

It is a great point then to enlarge the range of studies which a university professes, even for the sake of the students; and though they cannot pursue every subject which is open to them, they will be the gainers by living amongst those and under those who represent the full circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Hence it is that his education is called liberal. A habit of mind is formed which lasts through life, of which the attributes are, freedom, equitableness, calmness, moderation, and wisdom.

John Henry Newman

LE MOYNE COLLEGE

DONALD R. CAMPION, S.J.

At twenty minutes before nine of any school morning in the year 1948-1949, an observer posted atop a hill at the eastern edge of Syracuse might have seen a small station wagon charge into sight. After a valiant struggle up the slope and a half-turn around the front oval, it would come to a halt and disgorge seven or more of the pioneer faculty members of the new Le Moyne College. Before following the teachers into the college administration building we may pause to recall briefly the story of previous Jesuit establishments in the area.

On the shore of Onondaga Lake a replica now stands of the ancient French fort that once overlooked its waters. Of special interest to the Jesuit sightseer is that portion of the fort marked as *Logement des Jésuites.* A few hundred yards down the lake-shore drive may also be seen an historical monument erected over the "Jesuit salt well." These remains, however, are part of the story of Père Simon Le Moyne's expedition to the country of the Onondagas in 1654 and of subsequent French Jesuit activity described in an earlier volume of these *Letters.*

Coming down to more recent times we find that negotiations toward the establishment of a Jesuit college in the Salt City were completed in 1941. The invitation of the Most Reverend Walter A. Foery, Bishop of Syracuse, was accepted by the authorities of the Maryland-New York Province and at the direction of Father Provincial James P. Sweeney, a sizeable property was purchased as a site for the proposed college. At a later date a more favorable location was found to be available at the eastern end of the city. There a section of over one hundred acres was acquired and promptly named Le Moyne Heights.

Le Moyne Hall

Through the kindness of diocesan authorities a tem-

porary residence was made available to the Society in the fall of 1945. This small, two-story building, with offices and meeting-hall downstairs and several small living rooms on the second floor, was to be a base of operations in the fund-raising campaign, and the temporary quarters for evening sessions of the School of Industrial Relations. Located in the heart of the city, diagonally across from the Cathedral and Chancery office, "Le Moyne Hall," as No. 254 E. Onondaga Street was called, proved a blessing at this time and in the as yet unanticipated year of full-scale operations under temporary shelter.

Excavation at the construction site was begun in May, 1946, and the original schedule called for the completion of the buildings in time for the opening of regular sessions in September, 1947. Meanwhile, the campaign had reaped its welcome harvest of over $1,500,000 and the School of Industrial Relations was an established success. Heavy snows in the winter of 1946-1947, however, so hindered the work of the building project as to make it apparent that the new halls of learning would never see service before the fall of 1948. In addition, the sharp rise in costs everywhere at this time had made it necessary to abandon the original plan of erecting a third building for faculty residence. Only the more urgent needs of classroom and administrative facilities could be met. To house the Jesuit community until such time as a third building could be raised, purchase was made of a private residence at 953 James Street.

James Street

Formerly the home of the Edwards family, leading merchants of the city, the house on James Street was well-suited for conversion to its new role. Set well back from the magnificently shaded sidewalk of Syracuse's leading residential row, the red brick, white-pillared building is bordered on three sides by extensive lawns and gardens. Ten living rooms were imme-

diately available for the members of the "*ur*-pioneer" (as it came to be called) community. A built-in conservatory was made into a suitable community chapel; the dining room accommodated over twenty-five at table; the family library, with its built-in bookcases, beautiful woodwork, and huge fire-place, seemed made expressly for a recreation room. With the addition of new faculty members in June, 1947, renovations were made in the second floor of the large, brick garage located some twenty-five or thirty yards in back of the residence. Eight good-sized rooms were made out of what had been a ballroom in former days. Thus six priests and two scholastics were soon resident in what was variously known as "St. Joseph's Rest Home," "the Stables," etc.

Housing the faculty was only part of the headache. The bigger problem was where were they going to teach until the new buildings were ready. Le Moyne Hall could care for three classes totaling some hundred and thirty students. Registrations by the spring of 1947 indicated a Freshman class of 450. Providentially the Hiscock mansion, 930 James Street, was vacant at the time and in the hands of the Eagan real estate firm, one of whose members was a regent of the college. A year's lease was arranged on the house. Consequent on a summer of feverish activity, the opening of school in September, 1947, found the former home converted into three offices, nine classrooms, two lounges, a cafeteria, book store, and an office for the first student publication, *The Dolphin.* Much sweat and almost tears went likewise into the setting up of a few hundred lockers in the basement. An even greater metamorphosis had been effected in the large garage (formerly a stable) in back. Here were two well-equipped laboratories for physics and chemistry, a lecture hall, and physics workshop. A book could well be written on the toils that made this change a reality. One that was not too useful, but nonetheless meritorious, it may be hoped, involved the unloading of a huge truckload of awkwardly shaped crates containing

laboratory-table tops weighing several hundred pounds apiece. As it turned out, a good number of these never saw service, but the group of Jesuits who hurried off from lunch one warm August day to unload them were fortunately unaware of this at the time.

On September 7, 1947, the laying of the cornerstone of the buildings on the new campus took place in the presence of the Bishop, faculty, and a large number of the laity. A week later the first official class was welcomed into the temporary quarters on James Street and at Le Moyne Hall. To recount the events of the ensuing year is not our purpose here. For all who were part of it, however, the infancy of Le Moyne in its borrowed home will always be a source of fondest memories. Let it suffice here to say that, allowance being made for the influence of the higher virtues, the single most helpful asset in meeting the adjustments, crises, surprises, and labors entailed in opening a college with an enrollment of 450 men and women in two separate and temporary establishments, was the collective sense of humor of the community.

Permanent Quarters

On Friday, June 11, 1948, the first Moving-Up Day of the College had a double significance. Following Mass and Benediction on the lawn of the Hiscock residence, appropriate ceremonies marked the closing of this temporary home. A motor cavalcade of over seventy-five cars was formed and the entire student body and faculty motored downtown to Le Moyne Hall where a second farewell was made in the presence of the Bishop and the staff of the chancery. From there the parade led out to Le Moyne Heights. All mounted the slope on foot and assembled before the almost completed administration building for the official proclamation by which the first Freshman class became in turn the first Sophomore class in the history of Le Moyne.

A summer of hard work on the part of all concerned

served to complete the necessary decoration and equipment of the new plant in time for the Freshman Orientation Week that began on September 13. One month later, October 10, 1948, the official dedication and blessing of the buildings took place. The principal address in the ceremony held on the oval was given by the Rector, Father William J. Schlaerth. Felicitations were then expressed by Bishop Foery, Mayor Frank J. Costello, and Father Provincial John J. McMahon. A brief résumé of the guided tour on which some four thousand guests were led that day will give the reader a picture of the college.

The College Site

To approach the college through the main entrance one must come by way of Salt Springs Road. A winding drive leads up the slope from this road and forms an oval in front of the administration-classroom building. This and the science building are built into the side of a hill that has been leveled off in front of them for several acres to the west and south. Viewed from the front, only their upper two stories are visible. Thus, in entering the administration building beneath the statue of Père Le Moyne, one finds himself on what is actually the third floor. The main entrance here leads into a spacious lobby, decorated on the left hand wall by an impressive mural depicting early Jesuit activities in Syracuse and alluding to the traditions of Church and Society that are preserved in the new college. Opposite the entrance, at the other end of the lobby, is the auditorium. This hall, seating 450, extends the length of a wing jutting out to the east from the center of the building. Directly below it, in this wing, are located the library (second floor) and cafeteria (first floor).

Mention of the location of these centers of college activity calls to mind the question of general planning in the college. Two basic considerations may be said to have determined the location on campus and general internal arrangement of these first buildings.

They form part of a master plan drawn up with an eye both to the satisfaction of the immediate needs of a college with an expected enrollment of over a thousand students and to allow for the proper integration of these buildings into an overall plan. This plan envisages the eventual erection of separate units to provide for many of the facilities that must find a home for a time within what are essentially classroom and administrative quarters. As a result, the space now devoted to such purposes as that of the auditorium and library is so constructed as to permit its ready conversion into classrooms or offices at a later date when a separate library or theater building may be erected. Likewise, the buildings were so situated on the campus as to permit—it is hoped—maximum accessibility and efficiency at present, without proving a hindrance in the future to a harmonious and desirable location of additional units in the plant. To this end the architects prepared a master plan providing for the disposition of a possible twenty buildings on the present property. By such planning it is hoped that the subsequent inconveniences experienced in so many other colleges and universities by the undesirable location of otherwise useful buildings may be avoided.

Interior of Administration Building

To the right of the administration building's lobby is the treasurer's office. Beyond that, also on the front side of the building, are the offices of the President and his secretary, and a departmental office. Facing these offices on the other side of the corridor are two large classrooms and a student washroom. The front side of the left half of this corridor contains offices of the Registrar, Dean of Studies, his Assistant. The Student Counselor's headquarters and the Chapel of the North American Martyrs occupy the opposite side. This chapel can seat 100 students and its beautiful pews and altar are products of the skill of Brother C. Mahlmeister, whose handiwork is so highly prized

in many other houses of the New York and Maryland Provinces in which he has worked.

The fourth floor is entirely devoted to classrooms and departmental offices, along with a speech and music room and two lecture halls seating 70 and 110 students respectively. Above this floor is the penthouse lounge. This single room extends less than half the length of the front wing and is handsomely furnished. It provides a convenient place for small meetings and informal socials. Directly above the lounge is the bell tower with its electronic chimes and effective system of flood-lighting that makes it visible day and night over the surrounding countryside.

Moving down to the second floor: the front side of the main wing is allotted to the offices of the Dean of Men, the Athletic Association, the student publications, dramatic society, a faculty lounge, student lounge, and the college bookstore. The last mentioned establishment deserves a special inspection of its most modern furnishings and stock of goods ranging from the traditional books and stationery supplies to jewelry, novelties, campus wear and the like. Four classrooms extend the length of the opposite side of this corridor. As mentioned above, the library occupies the center wing and provides shelf space for 35,000 volumes along with a library work room, librarian's office, and a reading room seating 120 at its tables. Directly beneath is the cafeteria and kitchen. Staggering of student lunch hours, efficient management by the staff, and an occasional tour of traffic duty by the Dean of Men or his assistant assure service for all in this limited space. The rest of this floor is given over to three classrooms, locker rooms, and the upper part of the heating plant. This corridor, as well as the second, is also lined with built-in lockers for student use.

The Science Building

Passage from the administration to the science building on the main level is had over a curved loggia.

Beneath this is a tunnel connecting the second floors of both buildings. Coming into the science building one is immediately struck by the contrast between its dark, rather forbidding walls of gray cinderblock and the brightness of the halls and rooms of the administration building. The main section of this building runs in the same direction as that of the other building and similarly has a central stairway and stairways on either end. Unlike the other building, there is no wing extending from the center, but there are wings reaching out from both ends of the main section toward the east. These side wings, however, stop at the second floor level. In sum, this building houses five classrooms, twelve laboratories of varying sizes, departmental offices for the three major physical sciences, nine preparation rooms, a physics shop, two dark rooms, and four lecture halls. The two largest of these latter, accommodating over a hundred students each, are so situated as to have the use of a common projection booth. Among other sources of pride for the scientists is the complete distillation plant located in a small penthouse atop the building. The real beauty of the place, of course, lies in the wealth of complex and costly equipment, installed with utmost care under the ever-vigilant eyes and with the direct assistance of the directors of physics, chemistry and biology.

So much for the interior of the two buildings. Returning outside to the front oval one is struck again by the magnificent view in every direction from this crest. Seen even at close range, the careful harmony of the college's architectural lines with the surrounding slopes gives full promise of a beauty that will grow in future years with the rise of further units and the development of landscaping as yet in infant stages. Deceptively small in external appearance, the present buildings with their brickwork of a warm, brown-red color, so well adapted to masonry in a northern climate, seem already a permanent and native feature of a gracious countryside.

PROPOSED FACULTY BUILDING

RECEPTION HALL OF ADMINISTRATION BUILDING
LE MOYNE COLLEGE, SYRACUSE, NEW YORK

(Both views through courtesy of Joseph F. Wagner, Inc., publishers of *Catholic Building and Maintenance.*)

A final word must be added on the present status of the other buildings mentioned in this history. Le Moyne Hall has been leveled since the removal of the college to the Heights and diocesan plans call for the erection on the site of a Catholic Center. The Hiscock house, on James Street, was turned back to the Eagan firm and has since been sold and made into the club-house of one of the city's most exclusive women's clubs. The Jesuit faculty is still in residence at 953 James Street and an additional house has been purchased to provide needed space for newer members of the community. Though the jeep station wagon has since been replaced by a larger and more reliable means of transportation, the ten minute drive to the campus is still as long and as steep as ever. May the day be not too far distant when a faculty residence hall will rise in its own place on the Heights and thus complete the gradual progress to a permanent home.

Tribulations

Sometimes the sinner is stricken that he may be amended, as it is said to one in the Gospel, "Behold, thou art cured. Sin no more, lest something worse befall thee". (John 5, 14). For the words of his deliverer indicate that it was past sins which were exacting all the violence of the pain which he had endured. In some cases the person is smitten, not for the obliteration of a past offence, but for the avoidance of a future one, which the Apostle Paul openly testifies of himself, saying, "And lest the greatness of the revelations should puff me up, there was given me a thorn for the flesh, a messenger of Satan, to buffet me" (II Cor. 12, 7). For he who says, not that he was puffed up, but, lest he should be puffed up, clearly shows that by that stroke it is held in check that it may not take place, and that it is not a fault that has taken place now clearing away.

But sometimes the person is stricken neither for past nor yet for future transgression, but that the alone mightiness of the divine power may be set forth in the cutting short of the striking; whence when it was said unto the Lord concerning the blind man in the Gospel, "Who has sinned, this man or his

parents, that he should be born blind?" The Lord answered, saying, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him" (John 9, 2 f.): in which manifestation what else is done, saving that by that scourge the excellence of his merits increased, and while there is no past transgression wiped away, the patience may engender a mighty fortitude.

Job then, with all the surpassing powers whereby he was sustained, was known to his own conscience and to God; but had he not been stricken he would never have been the least known to us. For his virtue had its exercise indeed even in peaceful times, but it was by strokes that the report of his virtue was stirred up to fragrance; and he, who in repose kept within himself all that he was, when disturbed did scatter abroad the odour of his fortitude, for all to know. For as unguents, unless they be stirred, are never smelt far off, and as aromatic scents spread not their fragrance except they be burned, so the saints in their tribulations make known all the sweetness that they have of their virtues.

ST. GREGORY THE GREAT

GOING HOME

We wander in our thousands over the face of the earth, the illustrious and the obscure, earning beyond the seas our fame, our money, or only a crust of bread: but it seems to me that for each of us going home must be like going to render an account. We return to face our superiors, our kindred, our friends—those whom we obey and those whom we love; but even those who have neither, the most free, lonely, irresponsible and bereft of ties,—even those for whom home holds no dear face, no familiar voice,—even they have to meet the spirit that dwells within the land, under its sky, in its air, in its valleys, and on its rises, in its fields, in its waters and its trees,—a mute friend, judge and inspirer.

JOSEPH CONRAD

HISTORICAL NOTES

THE FIRST HOOSIER JESUITS

The bi-centennial in 1949 of the founding of St. Francis Xavier's parish at Vincennes is also a reminder that the Jesuits at West Baden are not the first Hoosier Jesuits. For when Julien Trottier des Rivières and Josette Marie pronounced their "I do's" in the little log chapel on the banks of the Wabash that April 21, 1749, it was Father Sebastian Louis Meurin, S.J., who officiated and who signed his name to the record of the marriage. Father Meurin was the first permanent pastor at Vincennes, but the first Jesuit to visit the post was Father Xavier de Guinne. This missionary came from Kaskaskia, Ill., in 1734 to Vincennes a few years after the founding of the town. The old records for that year merely mentioned him as being there at the time, perhaps for a prolonged visit during which he cared for the spiritual needs of the soldiers and traders.

The next Jesuit to be associated with Vincennes was Father Anthony Senat, who was the only martyr on the Illinois missions. Father Senat, also of the staff at Kaskaskia, came to Vincennes in the spring of 1736 to serve as chaplain to the army of Illinois Indians and French who were setting out to attack the Chickasaw Indians. Sieur de Vincennes, founder of the post, was one of the commanders of the army. The expedition ended in defeat for the French and Indians. Many of these were killed in battle and others were captured, among whom was M. Vincennes. The Chickasaws also seized Father Senat who remained to care for the dying. He and M. Vincennes were both burned at the stake on May 23, 1736, near Pontotoc, Mississippi.

Father Meurin came to Vincennes in 1749. Apparently it was he who built the church in which the Trottiers were married, and in which Josette and her infant were buried within the next two years. This Church of St. Francis Xavier was also to be the scene of a famous event in American history.

When Hamilton, the British commander at Vincennes was forced to capitulate to General George Rogers Clark in February, 1779, Clark insisted that the negotiations take place in the church. So it was in the log St. Francis Xavier's that Hamilton signed the articles of surrender and gave up British dominion over the Northwest Territory.

Father Meurin was transferred from Vincennes to another parish in 1752 and Father Pierre du Jaunay, S.J., came to take his place for a year. The next pastor was Father Louis Vivier, S.J., who came in 1753 and remained in Vincennes until his death in 1756. Father Vivier had charge of the constantly growing French population and also did missionary work among the Indians.

Father Julian Devernai then took over and became the last Jesuit pastor at Vincennes. He made the last entry in the parish records on October 24, 1763. Shortly after, he was arrested, for earlier that year a decree was issued banishing the Society of Jesus from France and from her possessions. Father Devernai was led to Kaskaskia where he joined the other Jesuits of the Illinois mission who were being sent as prisoners to New Orleans and France.

Only Father Meurin got permission to return to the parishes in the Illinois country, but he was unable to visit Vincennes again. He was the only priest in that vast mission territory until Father Gibault, the famous "patriot priest" arrived in 1786 to help him.

Father Meurin died at Prairie du Rocher, Illinois, in 1777. In the middle of the nineteenth century his remains were transferred from there to the cemetery at the Jesuit novitiate in Florissant, Mo. Father Meurin was the last of the first Hoosier Jesuits who had played a part in the building of Indiana's oldest parish. The priests who go out to Vincennes on supply from West Baden College today are following in the footsteps of their spiritual forefathers who planted the faith in that historic Hoosier town.

JOSEPH KAROL, S.J.

FATHER LOMBARDI

Although speaking in hesitant, broken English, Father Riccardo Lombardi held the Woodstock community spellbound on September 27, 1949 in a simple, sincere account of the work which has made him famous as the apostle of Italy.

Father Lombardi related that upon the completion of theology eleven years ago he received as his first assignment a position on the staff of *Civiltà Cattolica.* In addition he was to address students in Italian universities on religious and philosophical subjects. At the close of the war the need for just such a positive, constructive doctrine as Father Lombardi was preaching was so deep and widespread that the university halls were insufficient for the crowds that gathered to hear him. Hence he secured the Pope's permission to change the place of his conferences from the universities to the theaters. Yet in time the theaters, and then the stadiums, proved inadequate. The next step was a loud-speaker arrangement in the public squares. Thenceforward a regular occurrence was a crowd of twenty or thirty thousand outside the building in addition to the congregation within.

Moved by the numbers to whom he preached, Father Lombardi extended his plans to cover the entire nation. After consultation with the Holy Father, he embarked on his apostolate to all Italy. In some of these addresses his audiences numbered three hundred thousand. Once in Rome there were half a million. By this time the general character of his sermons had yielded to a definite program of "renewal in Jesus."

The next step was to make his crusade world-wide. In an audience with the Pope, His Holiness reminded Father Lombardi that he knew no foreign languages and accordingly advised that he limit himself to Italian communities in foreign countries—and this only upon receipt of invitations from them.

The first invitation came from Austria. Father Lombardi set out for Vienna with a speaking knowl-

edge of German limited to two phrases: *Ich weiss nicht Deutsch sprechen,* and *Ich verstehe nichts.* Yet after four days he preached in the cathedral in German. He wrote his sermon in Italian; acquaintances translated it into German, and he read it in German.

Invitations to Paris and Belgium followed. In these places, after the first week in Paris, he was able to speak in French. Then came the invitation to the United States—from the Italian Catholic Federation of California. On this side of the Atlantic, over a period of six weeks, he addressed Italian communities in various cities of the United States and Canada.

This visit to the States was preliminary to the actual preaching of the crusade of love itself. For this is to be undertaken at some future date, and at the invitation of the various bishops of the country.

Basing his statements upon his extensive experience Father Lombardi maintained that "the one voice that can unite the souls of men is the gospel of Christ, sincerely preached with the words of Jesus. The greatest majority of men, if they hear this doctrine, with the applications, are content. I saw in the faces of millions of people that the gospel is the one voice that can unite their souls." Thus the general aim of his crusade is a "new era of history, the era of Jesus. At last the people begin to understand that Jesus is the one saviour of the world."

There is to be no return to liberalism or individualism, nor a surrender to communism, but an equitable distribution of wealth based on the teachings of our Lord. Fundamental to this new social order is a true evaluation of the right of private property which subordinates this right to the "right of every man to live—and to live as a man."

For the establishment of this world-wide era of Christ the forces of the Church are necessary, especially universal and unstinted efforts on the part of the priests. For "Jesus uses the priests; it is the ordinary way." For this reason Father Lombardi finds that a world-wide redistribution of the clergy is

necessary. Still more necessary is an increase in the sanctity of the priests.

This last observation brought Father Lombardi to his final point, which was the duty of all priests to unite themselves to Christ by prayer. "From this work there is never a vacation." It is only when the soul of the priest has "thus become transformed step by step into Jesus" that "we have the strength to move souls. Because it is not ourselves [who speak], but it is Jesus." Hence, "this great renewal in the world must be done with a renewal in the Church, and principally in the priests. There must be more saints among us, we must pray much more. And so I say to you who are young in the Society that there is one thing to do—to give completely our lives to Jesus. There is nothing else important." And this giving of one's self is to be accomplished with the help of the Mother of Christ.

THOMAS A. MCGOVERN, S.J.

STUDY OF THE EXERCISES

I earnestly recommend to Ours to consider diligently how important it is to make a proper and wise use of the salutary teaching of the *Spiritual Exercises* in order to obtain from them the excellent, nay, the well-nigh incredible results which our predecessors proudly professed to have always derived from them. The *Spiritual Exercises* are the Society's own weapons, with which it has been, through God's goodness, equipped by its founder. They have been entrusted to the Society as its own and privileged gift in order to enable it to attain its twofold end with absolute certainty. However, in order fully to profit by them, for our own good and for that of others, these weapons have to be handled with the expert skill which our Father Ignatius has taught us. It is not at all sufficient to be satisfied with a slight knowledge of the teachings contained in the *Spiritual Exercises*, somewhat after the manner of acting of those men who do not drink deep from the cup but merely put their lips to it. Nor is it sufficient, when making or giving retreats, to be satisfied with following the salutary guidance of the book of the *Exercises*, so to say, from a far

distance. It is necessary to study carefully the book of the *Spiritual Exercises*, to ponder and meditate on it, to discover the pregnant significance of the words and to become entirely imbued with it, to know throughly the common and ultimate end of the full course of the *Spiritual Exercises*, the specific end of each Week and even the particular end of each of the meditations, and to realize the efficacy which every meditation has of itself; to understand the motives by which man's affections are mainly swayed and his will is moved to the desired end; to examine the intimate connection between the various truths, so that the one depends on the other, and all of them lend each other mutual support; not to pass over nor to make light of the additions, the annotations and other rules, which wonderfully contribute towards gaining the fruit of the *Spiritual Exercises* more surely and more abundantly; in fine, it is necessary searchingly to explore this rich mine of divine treasures; it is an inexhaustible mine, and the greater the treasures that one quarries from it, the greater the treasures one finds in it. To achieve this end, it is necessary, when giving or making the *Spiritual Exercises*, to follow the guidance of St. Ignatius with the greatest confidence and fidelity; and I make bold to say that to make light of the saint's method and the order prescribed by him, of his thoughts and his very words, is a religious offense.

The acquisition of this knowledge requires long, intense and tireless hours of study. Accordingly, in more places than one, our institute insists that those who give the *Spiritual Exercises* should be men well versed in spiritual things. They must first learn their use and their sweetness by making them; they must be carefully trained to give them like skilled experts; they must spend many precious hours carefully reading the book of the *Exercises*. Nay, let them read it time and again, and let them always have it near at hand; let them consult others well versed in the matter; in a word let them leave no means untried to make the *Spiritual Exercises* their life-blood and their strength.

FATHER GENERAL LUIS MARTIN

OBITUARY

FATHER JOSEPH COUTURE

1885-1949

The death of Father Joseph Couture in his sixty-fourth year came as a great shock to all. For though he had been far from well and had had a severe heart attack a year previously, he had managed to hide the seriousness of his case from all except his immediate entourage and perhaps even from himself. Only three days previous to his death he had gone from Longlac to Port Arthur to meet Father Provincial (Swain) and described himself as fully recovered and as perfectly fit. He died at about five o'clock on the morning of March 4th.

Joseph Marie Couture entered the Novitiate at Sault-au-Recollet on September 13, 1906, nine months before the Mission became the Province of Canada. When, in 1924, that Province was divided into Upper and Lower Canada, Fr. Couture had been labouring for some time in the Ojibway Indian Mission field now entrusted to Upper Canada, and he remained on as "applicatus" in the Upper Canada Province among his Indians.

A vocation to the Canadian Indian missions may be said to have come with special appropriateness to him. Like all those of his name in Canada, Father Couture was a lineal descendant of Guillaume Couture, a donné, that is a layman serving the Jesuit missionaries voluntarily and without pay and sharing their lives as a sort of Jeusit lay-brother without vows. In company with St. Isaac Jogues and his fellow-donné, St. René Goupil, Couture was captured by the Mohawks in August 1642, while the convoy of Huron canoes was attempting its dangerous return journey from Quebec to Fort Ste. Marie among the Hurons.

Like his sainted companions, Couture was repeatedly tortured by his Mohawk captors and held in captivity

at Ossernenon. He it was who urged Father Jogues to avail himself of the escape planned for him by the friendly Dutch. With his master safely away, expert woodsman and canoe man that he was, he would manage to escape and find his way back to Quebec. This he did.

Later he took up farming and was the first to settle on the south bank (the Iroquois side) of the St. Lawrence river opposite Quebec where Levis now stands, and in 1947 that city kept the tercentenary of his coming, acclaiming him its pioneering founder; while his direct descendants to the number of about five thousand paid tribute to their valiant ancestor. Of such stock was our Father Joseph Couture.

Joseph Couture attended Levis College. After leaving college he worked for a year as fireman on the Quebec Central R.R. under his uncle, a locomotive engineer. At a retreat which he made at the Jesuit Novitiate, he decided to ask admittance into the Society, and in this holy resolve he was encouraged by his spiritual director, the rector of Levis College, Fr. Hallé, under whom years later when the latter had become the first Bishop of Hearst, Ontario, Joseph Couture was to serve as an Indian missionary.

It must be confessed that Joseph Couture, though noted for his charity towards others in word and deed, was not a novice or scholastic of the staid and sober type. He was bubbling over with fun and not averse to playing good-humoured practical jokes.

His regency was spent at the Indian Residential School, Spanish, Ontario where he studied the Indian language, was prefect of discipline, and choir director. His theology, as previously his philosophy, was made at the Immaculate Conception Scholasticate, Montreal, his tertianship at Florennes in Belgium.

After tertianship it was Longlac. Long before this time he had been initiated into the hardships of Indian mission life. When the Oblate Fathers requested the Society to take over for a time their missions at Fort Hope and other missions along the Albany River

and its several tributaries, Father Theodore Desautels had secured the help of Mr. Couture, then a scholastic, to organize these long and exhausting canoe journeys from Longlac and to accompany him on them. Later when as a priest Fr. Couture was placed in charge at Longlac he added to the summer journey a winter trip with dog team. The winter trip though shorter by a couple of hundred miles than the longer of the two summer routes, was still a matter of six or seven hundred miles through the wilderness, pushing a way often through deep snow and blizzards in temperatures that ranged from zero to forty degrees below and sometimes lower. Father Couture's team of four immense sleigh dogs, part husky and part timber wolf, became legendary in those parts. But Father Couture was a practical traveller, and a larger canoe with a good outboard motor made summer travel lighter, and then after some years a plane, equipped with pontoons for summer and skis for winter, was purchased. Father Couture now became known as the flying-priest.

What whites and Indians thought of Father Couture was evidenced by the explosion of grief which his death occasioned. Each person from archbishops to the humblest miners, trappers or simply tramps felt that he had lost a friend who could be counted on and many were the tales recounted of charity that could really be called heroic, as when he would go on sick calls at the risk of freezing to death. So generous was he that everything he had he was ready to give away, his fountain pen, his motor, anything that someone else needed. His time belonged to everyone who claimed it. A visiting priest saw him one evening good-humouredly prepare a meal four different times for hungry men who knew the house where no one was refused a meal or even a bed if need be. In his dealings with others Couture never made any distinction between French or English or foreigner or Indian except that he gave preference to his Indians. He never forgot anyone. He can be said to have had no acquaintances but only friends, whom he never forgot. He was at home every-

where, accommodating himself to every situation.

As a missionary he was ideal. Stocky, broad shouldered with a chest like a barrel, he had extraordinary physical strength and endurance. On the trail nothing stopped him. His own advice to a fellow-missionary, "When you are so exhausted that you cannot take another step . . . keep going!" he practiced continually himself. For his personal comfort he cared naught. For the first fifteen years, when at home in Longlac, he lived in a log hut that let in the daylight and the wintery winds through the chinks between the logs.

The territory covered by his many scattered missions was enormous. Before the Albany River missions were taken back by the Oblates of Mary Immaculate in 1939, and before a portion of his field was given to Father Alex Rolland his missions covered approximately 515,000 square miles.

He spoke the Ojibway tongue singularly well. He also sang well and he put this talent to practical account, making recordings of a number of hymns sung by him in Indian, which the Indians learned by playing them on their tiny portable gramophones. They are fond of singing, and every time they sing it has been a hymn of Father Couture's for they know no other music. The beloved voice of their missionary will still live on for them in these recordings.

Born on the feast of St. Margaret Mary, Father Couture died on the First Friday in the month of his patron, St. Joseph, to whom he had great devotion. It was also the first day of the Novena of Grace, and in his missionary undertakings Father Couture always invoked with confidence that great missionary, St. Francis Xavier whom he resembled in the circumstances of death, dying without the ministrations of a priest.

Our Lady, after whom he was called by his pious parents, and whose child he became at baptism when he became a child of God, must have been very near him at that supreme moment, for all his life long he had prayed to her at all times. No trip was ever started

without first invoking her, generally by a hymn. On every journey while the men paddled or the motor chugged along or when he drove a car or rode in a plane, rosary after rosary would be recited, usually aloud and in common. He brought our Lady into his sermons, speaking of her always naturally, spontaneously and with reverence and tender affection communicating to others his feelings towards her.

His love for the Society was remarkable. He cherished the too rare opportunities given him of spending some days in a regular house of Ours amidst his brethren. He showed deep interest in all the works of the Society everywhere. Any and every Jesuit was to him as a blood-brother. A visit from a fellow-Jesuit was an event to be looked forward to and then remembered and spoken of afterwards. "His visit was like a spiritual retreat to me and did me very much good," he wrote more than once of a passing Jesuit who had stopped over at Longlac.

Of the last days on earth of Fr. Couture these few notes will have to suffice. He got back on Tuesday from seeing Father Provincial who was making his visitation at Port Arthur. Next day, Ash Wednesday, after the blessing and distribution of the ashes Father Couture had a weak turn and hesitated for some moments, uncertain whether he would be able to say Mass. He got through without mishap but it was to be his last Mass and his Viaticum. Wednesday night he sent word that he was unwell and would not say Mass the next day. Thursday he seemed unwell but got up and took a light lunch and a light supper. At eight o'clock in the evening a parishioner came in on business and suddenly Father Couture had a heart attack. The visitor telephoned at once for the doctor and the Sister infirmarian and after some injections the intense pain of the angina passed away, and Father Couture chatted and joked with those around him. Before departing, the physician warned his patient that his condition was serious, and that whereas he might live another five years, he might also die that very

night. The Sister, who was a registered nurse, offered to stay up all night. But at midnight a man, a friend of Father Couture, came in to relieve her. Slight recurrences of pain came during the night but each time relief was obtained by the use of pills which the doctor had left for that purpose. At five o'clock the watcher noticed a slight movement and asked Father Couture whether he needed anything. There was no reply. A hurried call to the convent and in a few moments the Sister infirmarian was back at the bedside. She found Father Couture in exactly the same position in which she had left him five hours earlier, now calmly breathing his last, unconscious but with his eyes wide open, fixed on his crucifix—exactly like St. Francis Xavier.

Of the funeral, which took place on March 9, we shall say little. The Bishop of Hearst, priests from hundreds of miles east and west and south were present; six brother Jesuits were his pallbearers. Most impressive were the tears of his Indians, some of whom had watched weeping day and night during those four days by his remains. By special order of the Bishop, the body of the Indian missionary and parish priest of Longlac lies in a vault built under the sanctuary.

A Jesuit missionary wrote: "I feel the death of Father Couture more keenly than I have ever felt when my own parents died. He was more to me than anyone in this world."

The following act of donation of himself to Christ and to His Blessed Mother, written a little over ten years before his death, he carried in his breviary. It reveals his inner life and may serve as an epilogue.

"I have already given everything, my whole self, all my temporal as well as my spiritual interests to Thy own Divine Mother, my Mother, too, since Calvary.

"And now she it is who in her goodness leads me to Thee, during the octave of the great feast of her Immaculate Conception. In compliance with her wish, I give myself wholly to Thee, everything, my whole self and all that pertains to me, as well in spiritual as in

temporal matters, without any exception, and irrevocably, both for time and for eternity.

"I know that Thou wilt take care of my interests. What hast Thou not done for me until now? What tireless goodness! What love ever stronger than death, stronger than my numberless faults. I know that Thou wilt take care of my interests henceforth more than ever before, now that I surrender myself to Thy desires and that I make to Thee this act of consecration as some slight answer to Thy immense love.

"At the same time I know that Thou wilt help me powerfully to fulfill my share in this contract. I hereby bind myself to occupy myself wholly and exclusively with Thy divine interests, everywhere in all circumstances and for all eternity.

"Yes, my God, for despite my unworthiness I love Thee. If only I could love Thee as Thou hast loved me! Amen."

Those were not empty words. Father Joseph Marie Couture lived them.

WILLIAM HINGSTON, S. J.

FATHER EDMUND C. HORNE

1898-1948

Father Horne died on April 25, 1948, in St. Mary's Hospital, Philadelphia. He had gone there in January from Detroit for two weeks' rest and to get a check-up on an ailment for which the hospital had been treating him at intervals for several years. When he was preparing to go back to Detroit his doctor told him he had better take a nurse along as it was probable he would not reach Detroit alive. He had to change his plans and to settle down for an indefinite stay in the hospital. In March he picked up, but only for a brief spell; and when April came there was no longer hope for his recovery. He was in an advanced stage of hypertension.

Father Cronin, the rector of St. Ignatius High, a classmate of Father Horne, went to Philadelphia and administered Extreme Unction on April 15. During the two weeks he was visited by Father Singer and Father Joseph Foley from Detroit and Father George Murphy from Cleveland, the latter two being with him when he died. Father Murphy, a boyhood friend, twenty minutes before the end gave him the Viaticum, which he received, fully conscious, peacefully and devoutly, and then fell into a coma. He had had a paralytic stroke the day before and could not speak. He became conscious just before he died; and, when Father Murphy gave him the V-sign for victory, he answered with a smile.

Father Horne was born in Meadville, Pennsylvania, on March 12, 1898. The family moved to Conneaut, Ohio, when he was a child and he received his early schooling from 1904 to 1916 in St. Mary's parochial and commercial high school from which he graduated. During the summer after his graduation he was employed as stenographer by the Pittsburgh and Conneaut Dock Company and in the fall entered St. Charles, Catonsville, Md., to prepare for college. One of his oldest friends says Edmund felt called to the Society before he went to St. Charles and the Fathers there encouraged him in his vocation. In 1919 he entered the freshman class at John Carroll and the next year found him a novice in Florissant.

He took the years as they come in the Society, with philosophy at St. Michael's, Hillyard, teaching and prefecting for three years at John Carroll, theology at St. Louis and St. Mary's where he was ordained in 1933. After his tertianship in Cleveland he was sent for special studies in sociology to the Catholic University in Washington where he took his last vows at Georgetown in 1936. His work at the Catholic University must have been such as to attract favorable notice; after two years of residence he was chosen to be a delegate and speaker at the World's Conference of the Federation of Educational Associations held in

Japan. His subject was "Adult Education as a Co-ordinating Force in the Promotion of Social Stability."

Father Horne had not finished his course at the University when to his dismay he was appointed rector of John Carroll in 1937. His rectorship fell in a critical period of building, of moving and expanding, but he met the situation with courage and success. He soon won a reputation as a college administrator and a thoughtful and lucid public speaker on education and labor problems. He hoped to make lay retreats and labor mutually serve each other. In the spring of 1940 he was elected president of the Ohio College Association after having served a year as vice-president. In the same year he was made president of the American Association of School Administration after being its vice-president. In 1942 he was called upon to arbitrate and settle a Greyhound Bus strike in Buffalo.

Then a severe attack of illness halted him in mid-career. He was relieved of the rectorship and after some months of convalescence was assigned to Manresa, the retreat house near Detroit, to assist Father Cogley. Two years later he joined the staff of the University of Detroit as a director of the Workers' Educational Program and professor of sociology.

When Father Horne entered the Society he had always written his name Edmund J. On his vow-day he changed it to Edmund C. for Edmund Campion. Thus at the very start he set his sights high and openly committed himself to hard service in the Ignatian tradition. One of his oldest friends writes: "Father Horne was not effusive, but he was gentle and kind. He was naturally reserved and those who did not know him well may have regarded him as somewhat aloof. He was held in high regard by Ours who were with him in the course of studies in the Society. Those who knew him well found him a true and loyal friend. His advice was always discreet and much sought after and treasured. He was careful of the good reputation of others. His influence among the people of Cleveland was great: he had the remarkable gift of remember-

ing the names and faces of all he met, rich and poor, high and low. He had the respect of the clergy of Cleveland."

FATHER WILLIAM F. HENDRIX

1880-1949

It came as a severe shock to the community at St. Louis University High School, when the *de profundis* announced the death of Father William F. Hendrix in St. John's Hospital on Sunday afternoon, Feb. 20. Apparently in the best of health up to the previous Thursday evening, he then suffered a heart attack which became more and more severe until he expired. He seemed to realize how dangerous was his illness at its first manifestation and so asked and received the last sacraments of the Church with full resignation to the will of God.

Father Hendrix was born in St. Louis, Sept. 8, 1880. He attended St. Louis University and, after completing his sophomore year in college, he entered the Society at the age of sixteen at Florissant. As a Scholastic he taught at Marquette Academy in Milwaukee and Xavier High in Cincinnati. He was ordained to the priesthood by Cardinal Glennon, Archbishop of St. Louis. After his tertianship he taught the classics at St. Ignatius College, Cleveland for seven years. He was then appointed Prefect of Studies at Loyola Academy in St. Louis. On the opening of the new high school on Oakland Avenue, he was transferred there and for more than twenty years taught the classics in first high with great success.

The training of the mind and heart of his students was the chief duty of this religious teacher. He regarded it as a sacred charge and a great privilege. He drew up a code for his pupils which stressed devotion to duty, dependability, truthfulness and fair-

play in all their dealings with their fellows. He told one of his associates toward the end of his long years in the classroom that he had started each year with the same religious enthusiasm as when he first began his teaching career. He was always proper and precise in his person and in his work, retaining to the last the military bearing impressed on him in his years as chaplain in World War I.

For many years Father Hendrix conducted retreats for religious and gave weekly conferences to the Sisters of the Good Shepherd and the Sisters at St. Mary's Hospital. Without interfering in any way with his religious duties Father manifested a great love and affection for his parents and family. He rejoiced when his widowed mother and sister entered the religious life in the Visitation Convent at Elfindale, Springfield, Missouri. His Jesuit brother, Father Edwin, had the consolation of being present to console him in his last hours.

BROTHER HENRY RUPP

1859-1949

The 29th of January, 1949 would have been the 90th anniversary of Brother Rupp's birth. He did not live to celebrate the day. Six days previously the Angel of Death bore his soul to the reward in store for those "who faithful in little things are placed over many". Sunday afternoon, Jan. 23, at 1:10 P.M., a few minutes after the whole community had offered the prayers for the dying, his soul slipped peacefully away to enter into the Lord. His tranquil passing was characteristic of his quite unobtrusive sixty-six and more years in the Society, of which long span of service fifty-five were passed at St. Francis Mission. His was a long and busy, strenuous and fruitful life in the vineyard of the Master.

Brother was born in 1859 near Bonn, in the beau-

tiful Rhineland country of Germany, and grew up in the picturesque mountainous region between Bonn and Cologne. When eighteen he sailed away from home for America. He spent about five years working at Prairie du Chien, and then entered the novitiate at Florissant, Oct. 10, 1882.

His first assignment after the novitiate was to Canisius College in Buffalo where he served as cook for the community. In 1894 he was on his way west to St. Francis Mission and the Indians. The then little Mission on the sandswept prairie was but eight years old when Brother arrived. For the next half-century Brother Rupp was to be an integral factor in its development and well-being. In those early days on the Mission one had to be a jack-of-all-trades. Brother was just that—cook, baker, mail-carrier, freighter, plumber, machinist, and blacksmith. He merited his golden jubilee wreath of service.

His fifty-five years were strenuous ones. Half through his ninetieth year Brother suffered a stroke. It took almost an order under holy obedience to have him terminate his more than two score of years as fireman in the laundry. He would have literally dragged himself to the old stand, the boiler room, for the Ignatian spirit of "to labor and not count the cost" had been a dynamic force in his life.

For the last half-year he was confined to the infirmary, where his rugged spiritual qualities, never absent during his long life, revealed themselves more strikingly: his fidelity to every rule and exercise; his close union with God; his tender devotion to the Blessed Mother; his charity which St. James thus eulogizes—"he who offends not in speech is a perfect man." The older Brothers of the community who were Brother Rupp's intimate companions affirmed that never had they heard him criticize or speak uncharitably of any member of the community, and the writer's own very lengthy association with him confirms their statement. His charity was never obtrusive, but ever ready to bestow a favor cheerfully and kindly.

His tender love of Mary manifested itself during his stay in the infirmary. He could read little then, but he passed the time slipping the beads through his calloused fingers. Until the last stroke, a week or so before his death, made it impossible to hold the beads, he went on kissing the cross and murmuring brokenly and indistinctly his cherished prayers.

The Mission was snowbound when he died and huge drifts blocked the usual path to the section where under the shadow of the cross, the old Fathers and Brothers and Sisters are resting in peace till Judgment Day. We managed somehow to dig the grave and bury his mortal remains under the snow—the symbol of chaste innocence, a fitting shroud for the angelic and holy Brother Henry Rupp.

BROTHER PETER P. BREITSCH

1876-1949

On March 17, 1876, Peter Patrick Breitsch was born in Pirmasens, Germany. Young Peter followed an older cousin to Brooklyn in 1894. Four years later he joined the Jesuits of the German Mission in the United States and was sent to Cleveland for his novitiate. The variety of work entrusted to Brother in new missions or in long-established houses is lasting evidence of the confidence superiors had in his ability and zeal.

Two of Brother's natural virtues— his zeal for work and passion for thoroughness—got him into occasional difficulties. Unfinished work was an obstacle in Brother's path toward peace of soul. Come what may, that obstacle must be removed. But it was not to be removed in any old way; it must be done thoroughly. Now, not all Jesuits see eye to eye on methods. So Brother, in his fifty years as a Jesuit, had his share of conflicts.

His friends, Jesuit and extern, were conscious of his uncompromising spirit. One extern put it this

way: "His heart was as big as himself, but he was no softie, and certainly nobody's fool. When he deemed it necessary to speak up, his speech was often blunt and unvarnished—due to his innate honesty, which did not permit the least dissimulation even when it would have been happier for him to do so."

Brother himself was not unaware of his tendency of running into violent disagreement with others. Once, when asked if he thought Brother X, with whom he had lived for ten years, was a saint, he looked thoughtful for a moment, then said with his wry little smile, "Well, I had only one fight with him in ten years."

More than half of Brother Breitsch's fifty years as a Jesuit were spent in Detroit: first as cook and buyer, then as refectorian and sacristan at the new high school, and, finally, as sacristan at SS. Peter and Paul Church, where his zeal for work and cleanliness in God's house were a source of edification to all.

His first duties in Detroit brought him into touch with externs and made for him not a few staunch friends. One of his friends of longest standing writes of Brother: "He was very charitable, always ready to do a good turn if he could, whether the need was spiritual or temporal. I believe that when we are all assembled for the final judgment, many a person will step forward and point to Brother Breitsch as God's instrument for that person's return to God. Under a crusty, indifferent manner was hidden a sensitive nature that felt wrongs and ingratitude keenly, and at the same time was unbelievably grateful for the least consideration or favor shown to him. He disliked being praised, and a sure way to embarrass him was to give him praise. Brother was, as long as I knew him, a Jesuit in the highest sense of the name. The welfare of his order and its members was the constant concern of his heart and soul. The Blessed Virgin was, after our dear Lord, his deepest love."

Certainly, his two outstanding devotions were to our Lord in the Blessed Sacrament, and to our Blessed Mother. Even after Brother retired to Milford with

a painful illness, he found his way to the chapel whenever he could. Otherwise, he would sit in his infirmary room and talk to his "Blessed Mother". He said he didn't mind being unable to sleep at night, for then he would just visit Nazareth and sit and talk to his Mother.

And on May 2nd, when, after several false alarms, the final attack came, he simply asked the infirmarian, "Do you think that this is it?" The infirmarian assured him that it was. Then without another word Brother Breitsch smoothed his hair and clothes a bit, and set himself as though he were getting ready to meet his beloved Mother for a long-expected visit. Thus he died.

FATHER EUGENE B. CUMMINGS

1882 - 1949

The faculty and students of Boston College High School and his many friends about Boston were saddened by the news of the death of Father Cummings at St. Elizabeth's Hospital, Friday, December 16.

For 27 years a teacher of history in Jesuit schools, he was a familiar figure in the hallowed corridors of B. C. High. Thousands of young men remember his genial, affable manner, his kindly smile, and his skill in making the past live again, as great names and events long forgotten paraded from history's pages before the imaginations of his youthful students. Always a friend to his pupils, more like a loving father than a strict disciplinarian, he was ever available to listen to the difficulties that trouble young minds—to send them away happy in the knowledge that they had received not only the advice and wise counsel of a man of mature judgment and wide human experience, but also the personal interest of a sympathetic observer.

As a confessor in the Jesuit community of Boston College High and the Church of the Immaculate Con-

ception, he was greatly admired and loved. Though busy with his books and classroom work, he was never too occupied to fail to answer a knock at the door of his room in the residence, where everyone was welcome. Many of the young Jesuit Scholastics came to him for advice not only for their personal problems, but for direction in guiding their students. Many a Jesuit has learned how efficacious, how helpful it is to be always patient, to listen quietly while another unburdens his mind and opens his soul for spiritual information, how a few encouraging words can drive away doubts and uncertainty, how a cheerful "God bless you; go in peace," can bring a song to the heart, make the rough ways smooth and the roadway straight that leads to God and eternal happiness.

This is well known to those who have lived and talked and associated with Father Gene across the years of his priestly life. Like Christ Himself, who never turned away any soul who came to Him seeking charity and mercy, Father Gene walked down the long avenue of the years, scattering blessings and spiritual favors among his fellow-Jesuits and his many friends in his own inimitable, gentlemanly manner. If one of Our Lord's chief characteristics was His kindness among the people with whom He lived—and it was—then no priest has a greater right than Father Cummings to be honored with that sublime title, Another Christ.

For a short period of his every day he frequented the bookstores and marts of literature in downtown Boston. An author of bygone days or a rare volume sought by some Jesuit graduate-student as material for his thesis, was a challenge to the informative and well-trained mind of Father Gene; and he often browsed about in the second-hand book shops, until he found the highly prized work—to place it in the delighted hands of the grateful student. Teachers interested in any given subject were always sure that when they told him of their wants, what books they would like to have for reference and for a deeper knowledge

and study, he would never fail them. He himself was a veritable gold mine of information in literature, history, poetry, and ecclesiastical subjects.

Eugene B. Cummings was born in Rutland, Vermont, November 18, 1882. He attended the parochial schools in his native city. Later his family moved to Boston, where he attended Boston College. He entered the Society of Jesus at Frederick, Maryland, August 14, 1901. From there he went to St. Andrew-on-Hudson, Poughkeepsie, N. Y., the Jesuit House of Classical Studies; completing his course there, he entered Woodstock College, Maryland, for the study of philosophy and the sciences. Then followed his teaching appointments at Gonzaga High School, Washington, Brooklyn Preparatory School, and St. Peter's College, Jersey City. He was ordained to the holy priesthood at Woodstock College, Maryland, June 29, 1916, by the late James Cardinal Gibbons.

Father Cummings came to Boston College High School in 1922 and taught history until 1944, when his none too robust health no longer allowed him to carry on his classroom duties. Nevertheless, he never lost his interest in the school, nor in the students. Often he met young men whom he had taught, and they recalled to his delight some of his erudite sayings and many an amusing incident that had occurred while they were in his class. Thus he smiled his way down the swiftly closing years of his interesting life, and more deeply into the hearts of those who knew him. The young men who were his students cannot but be richer in learning, more loyal citizens of their country and better Catholic gentlemen for having come under his influence.

In the hope of regaining some of his former vigor and good health, early in the spring of 1949, Father Cummings went to Weston College, where many of the young Jesuits, whom he knew and directed in their formative years, were engaged in their theological studies. They welcomed him and were attentive to his every want and desire. But his health began to fail as

the summer waned; and when autumn's chill winds came hurrying down the neighboring hills, they forced his retirement to his room. But he was warmed by the kindness of his fellow Jesuits, especially the careful and brotherly attention of his relative and very dear friend, Father Charles Reardon. A few short days before the end of his Christ-like career, he was taken to St. Elizabeth's Hospital, where his noble soul was called to his eternal home by God.

He is survived by a sister, Miss Aloyse Cummings, of Miami, Florida; by his cousin, Bishop William J. Hafey, of Scranton, Pa., and other cousins in Rutland, Vermont, and Dorchester, Massachusetts.

A Requiem Mass was celebrated in the Chapel of the Holy Spirit at Weston College, Monday, December 19, followed by interment in the nearby Jesuit cemetery, with the Benedictus sung by the students' choir. Among the relatives and clergy who followed the body of their beloved Father Gene to his last resting place, was a devoted friend of his from Boston—a gentleman not of the Catholic faith—whose tear-dimmed eyes gave testimony how much he loved him. May the soul of this son of Ignatius, this soldier of Christ, this scholar, rest in peace.

FATHER EDWARD S. SWIFT

1879 - 1949

On Sunday, December 11, Father Swift went to his eternal reward from St. Margaret's Hospital, Dorchester. For several weeks he had been confined to bed with a blood condition; but on the Feast of Our Lady's Immaculate Conception, December 8, he seemed especially alert and happy, anxious to be back about his priestly duties. Sunday, however, he took a sudden turn for the worse, and although fully conscious and able to answer the prayers for the dying, he quietly took his way from the scenes of time into the realms of eternity.

Father Swift was born in Taunton, Massachusetts, December 12, 1879. Converted to the Catholic faith at the age of twenty-six, he held a degree as a textile engineer from Lowell Textile Institute. Four years later, however, he was to become an engineer—not for material success and temporal advancement—but an engineer for Christ, to dedicate his talents for the good of souls to spiritual work for Christ; he was to weave a golden thread of faith through the minds of others, those who were seeking the truth. Gifted with a rich baritone voice, he was a concert artist and a favorite to many audiences in New England and New York, an asset he was to use to great advantage later. On August 13, 1909, he entered the Society of Jesus at St. Andrew-on-Hudson, Poughkeepsie. After novice-ship and his classical studies he went to Woodstock College, Maryland, to complete his philosophy and theology. In 1920, at Georgetown University, Washington, he was ordained priest by the venerable and lovable James Cardinal Gibbons.

His first teaching assignment was at Boston College High School in 1921-1922. The next school year was spent at St. Francis Xavier's, New York. Then he returned to Boston and became director of the choir and instructor of the convert class at the Church of the Immaculate Conception, where he was stationed from 1924 to 1941. Father Swift's choirs were well-known throughout the city, and brought delight to lovers of liturgical and church music. The singing of the High Mass was an object of his special devotion, his rich tones adding to the grandeur and solemnity of the divine services. He was a dear friend of the famous Trapp family of Austrian singers, whose voices have often been heard on the concert stage throughout the country.

His converts to the Catholic faith were numerous, and their love for him was manifested when, on hearing of his death, they came in great numbers to pay their final respects to the priest who had led them by his kind and fatherly interest into the peace and

spiritual happiness of their Father's House. No one knew better than these faithful, loyal friends, what a wonderful work Father Swift had accomplished among them. Necessarily a hidden work, unknown to the public at large, he was truly walking in the footsteps of Christ, whose life was hidden in Nazareth for nearly thirty years.

Father Swift left the Immaculate to take up the duties of Father Minister at Boston College from 1941 to 1943; and the next few years saw him first at Campion Hall, the Jesuit retreat house at North Andover, then at Holy Trinity Church, Boston. In 1947 he returned to B. C. High. Again he took over the convert class, and continued his excellent instructions; his own experience outside the pale of the true faith making him an ideal instructor for those interested in the true Church.

One of Father Swift's hobbies was the taking of moving pictures of the various Jesuit houses and colleges and of the ordination groups at Weston. He had an excellent film on the C.Y.O. parade, when thousands of Catholic young men and women, boys and girls, and the B. C. High students marched through the streets of Boston. His last thoughtful and appreciated favor for his fellow-Jesuits was his taking of movies in technicolor of the breaking-of-ground ceremonies at the site of the new B. C. High on Old Colony Boulevard, Dorchester, September 8, 1949. A few days afterward, to the delight of the community, he ran off the films, and in the various groups of friends and students, faculty members, and speakers on that memorable occasion, demonstrated his ability of producing clear and precise scenes.

Father Swift was also chaplain to the Good Shepherd Convent in Boston, and his interest and devotion to that salutary work for God were deeply appreciated by the Sisters and the various groups of women and girls, for whom he gladly gave his time and talents and prayerful services.

A throng of friends and clergy attended the Mass

of requiem offered for his departed soul, Wednesday, December 14, after which interment was in the Jesuit cemetery at Weston College. May his ever generous soul rest in peace.

FATHER THOMAS NILON

1918 - 1949

The death of a good Jesuit sets sentiment so at war with conviction that, to borrow the words of an unworthy prince, one experiences "mirth in funeral" and joy in sorrow. This is the mood that, for those who were close to Father Thomas Nilon, has replaced the first shock at the suddenness of his going. Father Nilon had a good death. He received the sort of grace that is the envy of every man whose values keep their proper places. He died as a tertian during a time of renewed fervor. He died shortly after the long retreat, during which he had once more achieved the complete oblation of himself, for a last and enduring time placed himself in the company of those who choose suffering with the suffering Christ. He died with his priesthood fresh in him and while it was no task to recollect himself to go unto the altar of God. He died knowing that he was to die, with four days of full consciousness in which to select for his journey such luggage as would stand him in eternal stead in heaven.

Father Nilon was a good Jesuit. In the brightness set alight by young Jesuits of note who have preceded him home—Kostka, Aloysius, and Berchmans, especially Berchmans—he does not look at all shabby. If his fidelity to rule did not attain to the degree of perfection that theirs did, it was patently of the same quality. He entered the novitiate in 1935. His career in the Society until his death at the age of thirty-one is undistinguished by any sensational achievement. Yet it is remarkable for this, that he was good at everything he did. He was a good novice, a good student, a good teacher, a priest of excellent promise. He was

always competent and conscientious. The confidence that his superiors reposed in him is indicated to some extent by the fact that he was beadle of the regents at Jesuit High School, New Orleans, minister of the philosophers' villa in 1949, and beadle of the tertians.

But whatever his achievements—and even love cannot call them wonderful—little by little, as he unknowingly betrayed his interior by what he said and did, one came to the conviction that the man himself had the qualities of greatness, and this in three ways. First of all, love of God and of men in God was the constant in everything that he did. Until the last three weeks of his life, Tom Nilon moved through life at astonishing speed; yet one seldom found him on an errand for himself. In sentimental retrospect it almost seems he knew that he had only a short time in which to love much, so entirely busy was he doing what God told him to do. He was not one of those who are so preoccupied with people's needs that they have no thought for people themselves, ministering really to their own benevolent self-satisfaction. He gave not only labor, but the best of all the good gifts of love, an interest that wanted to share all one had to tell him and that remembered. And all of this had the charm of cheerfulness—at some cost to Father Nilon; for he had a hot temper.

Secondly, he loved truth with passionate stubbornness. The razor's edge in his life was the reconciling of love with truth, and he came near to torturing himself when he had to choose between hurting someone and speaking less than the truth. When someone had preached a poor refectory sermon, Father Tom was in a little agony lest he meet him. If you wanted to tease him cruelly—and he was always being teased—you had only to ask him what he thought of something that you had done badly. He was afraid of words, with all their inaccuracies and their invitation to misinterpretation. From him a speech of several unhesitating sentences was an indication of extraordinary euphoria and an exquisite tribute to

the confidence he had in the judgment and good will of his listener. A great deal of the time he let his animated eyes and delightful chuckle do the talking for him.

Lastly, he joined humility with fortitude. *Ama nesciri et pro nihilo reputari* was almost a vice with him. He never understood that, against the darkness of even the mitigated sort of pride that infiltrates religious orders, the truly humble man flares like a rocket; and so his life presented the comic paradox of the man who is always being dragged out of obscurity just because he loves to be obscure. As has been said, this love of retirement was almost a vice. It made Father Tom shrink from every sort of public appearance whereas by becoming a Jesuit and a priest, he had promised to let himself be a spectacle to angels and to men. If he had not given himself so strongly to obedience and charity, this seeking of the shadows would have become the inverted pride it threatened to be. But obedience and charity were the integrating forces; and they led him to the center of the stage whenever there was need.

This sense of his own unimportance, when reduced to operation, required more than ordinary fortitude. One example affords abundant proof: a malignant hypertension had wasted the organs of his body long before it finally killed him. Yet, from the day that he arrived at the tertianship until some six days before he took to his bed, he worked harder than any man in the place at the scheduled duties and at the voluntary chores about the grounds. Indeed, within a week of his death, when his steps had grown slow and painful and his face was emaciated and ashen, he fought a vigorous battle of words with the man who tried to take his place at the washing machine and actually washed dishes three times a day for two days while he was dying on his feet. He was conscious till the moment of his death, and he expended most of the little energy left to him in trying to keep people from troubling about him. We will not know

how much Father Nilon suffered, because he considered that his own business.

He expressed one regret before he died. It was that he had had so little use of the powers of his priesthood. It will therefore add to his comfort in heaven to know that, whatever they turn out to be, the priests who were associated with him in the months before his death will never be quite as small as they might have been had they not come to know his greatness of soul.

The Way of All who Love

"The glory of God is to conceal the word, but the glory of kings is to find it out," says Solomon the Wise (Proverbs 25, 2). Commenting upon the passage, Bacon remarks that the Divine Majesty, adopting the simple play of children, takes delight to hide His works, to the end to have them found out; and that kings can have no greater honour than to be God's playfellows in this game. It is not the way of children only, to hide that they may be found; it is the way of all who love. The watching, the delay, the seeking keeps the mind alert and stirs the heart into activity, while the delight of each fresh discovery swells the volume of love. "Seek and you shall find" is the rule of life, of the whole of life from its morning until night, in its intercourse with God. With Him it is not only the play of love that leads Him to lie hidden, though we know Him to be there; but a necessity of His ineffable nature, which, in this world, must ever remain in part remote and inaccessible, be He ever so near and friendly. Though He longs to be found He does not force Himself upon unwilling hearts. The will of our heart is expressed and our moral nature invigorated by the search after Him, here and there, at every turn in the house of nature, everywhere throughout the house of grace. But we can never find or know Him so completely that nothing more remains to be known. If we could, God would be no greater than we, nay, even less; since what we can master must be lower than ourselves. We can master the science of numbers, but not the science of God. "Never seek to be satisfied," writes St. John of the Cross, "with what thou canst comprehend of God, but rather with what thou comprehendest not." This it is that keeps up the game, and stimulates day by day our faith and hope and charity. "They that eat Me shall yet hunger: and they that drink Me shall yet thirst" (Ecclesiasticus 24, 29).

William Roche, S.J.

VARIA

Belgium.—To channel into a definite program the special supernatural character of the Holy Year, the Belgian director of the Apostolate of Prayer has inaugurated a nation-wide plan of family devotion. This calls for the daily family recitation of the Holy Year Prayer and the rosary (at least a decade), and assistance at Mass and reception of Holy Communion every Friday. To the 100,000 families which have enrolled he has sent a card to serve as a reminder, and has preserved duplicate cards to be placed in albums destined for the Holy Father.

In the heart of the manufacturing district of Roux, an area served by no parish church, three of our Fathers have established a small chapel for the factory workers. The building in use is a renovated stable. Here the workers attend the two Masses on Sunday and frequently visit the Blessed Sacrament; a large number receive Holy Communion throughout the week. The people have responded favorably to the genuine sympathy and universal interest manifested in their problems by the Fathers.

At Eegenhoven, on November 20th, Père Charles, renowned author of spiritual works and missiologist, celebrated his golden jubilee in the Society.

Brazil.—A Pontifical High Mass, celebrated by the Cardinal Archbishop of Sao Paulo, inaugurated the great religious celebrations which were held in Brazil to commemorate the fourth centenary of St. Francis Xavier's arrival in Japan. These celebrations had great significance for the large colony of Japanese immigrants in Brazil and were organized by the Superior of the Japanese Mission of Sao Paulo, Father Guido del Torro, S.J. Father del Torro had previously honored St. Francis by naming after him the successful college which he founded for the education of the sons of the Japanese immigrants, and is now working with zeal and success to adapt them to the Brazilian way of life.

China.—The wife of the Anglican Bishop of Shanghai, Mrs. W. P. Roberts, has been received into the Catholic Church after a long period of instruction under Father Joseph Gatz, S.J. Her son who was received into the Church some time ago is now a Trappist monk in the Abbey of Our Lady of the Valley near Providence, R.I.

France.—The Jesuits of the community of La Bastiolle in Paris recently organized a sacerdotal month whose object was to enable the clergy of France to exchange ideas on the modern apostolate and to equip itself to take part in it with greater effectiveness. Jesuits, Franciscans, Redemptorists, Sulpicians, diocesan priests from twenty-six dioceses and members of the newly-organized Mission of France came to La Bastiolle to listen to the conferences and take part in the discussions. Among the subjects discussed were modern philosophy, literature, biology, psychoanalysis, marxism, capitalism and the apostolate of the family and the working classes.

Germany.—The theologate of the Province of Lower Germany moved in April from the college at Buren, where it has been since the War, to a reconstructed part of St. George's at Frankfort-on-Main. There are at present twelve theologians in third and fourth year. The Province now has forty novices. The combined novitiate of the Upper and Eastern German Provinces now numbers over a hundred.

Hungary.—The Communist government of Hungary has closed the philosophate-theologate at Kassa and a similar house of studies at Szged and compelled the scholastics to return to their families. The schools which the Society directed at Pecs and Kaloska have been transformed into barracks and the retreat house in Budapest has been turned into a clinic.

That the spirit of study is still alive among the younger Jesuits, however, has been shown by the ac-

count which has reached us of a rather remarkable event which is reported to have taken place in the prison of Kistarcsa. A young Scholastic, Ladislas Kiss, who is confined there, played the principal role in a defense which covered the whole field of Scholastic philosophy. Among the distinguished members of his examining board was Father Fabian, the secretary of Cardinal Mindszenty. The Very Reverend Canon Jankovich presided. Since the defenders of the People's Democracy had relieved all the members of the clergy of their watches, the time-keeper, a distinguished priest of advanced years, resorted to the ingenious device of marking the passage of time by reading the psalms of his breviary.

India.—In January was held the first plenary council of India, Burma, and Ceylon, Cardinal Gilroy of Sydney, presiding. The canonist of the council was Father Sanders, of Kurseong. There are at present eleven Jesuit Bishops in India, of whom three are Indians.

Italy.—The year 1950 marks the centenary of *Civiltà Cattolica.* The idea originated with Father Curci who discussed it with Father Taparelli and Father Roothaan. Pope Pius IX and his secretary, Cardinal Antonelli, warmly encouraged the plan. The first edition, April 4, 1850, numbered 4200 copies. Within three years the number of subscribers had risen to 13,000 and at present the publication is read by about 16,000, most of whom are laymen.

The magazine has always offered a commentary on Italian religious, social and political events, and on international issues of greater moment. It has chronicled the activity of the Holy See and published the principal documents issued by the Vatican. The authorship of *Civiltà* articles is almost entirely Jesuit.

Lebanon.—The government of the Lebanese Republic has conferred the officer's cross of the Order of the Cedar on Father Poidebard of the University of St.

Joseph in Beirut. Father Poidebard who is an expert on Phoenician archeology was decorated by the government as a sign of its appreciation of the contribution which he made to the archeological research that made possible the restoration of the ancient harbor of Sidon.

New England.—During 1949, Father John D. St. John, Army Chaplain, gave twenty-eight missions in various military camps throughout the country and in Alaska, Aleutian Islands, Greenland, Labrador, Quebec, Baffin Bay and Newfoundland. This involved travel of 32,191 miles with 214 flying hours. In a recent letter, he states that he is leaving for four months of missions in Japan, Okinawa, Guam, Manila, Johnston Island and Hawaii.

(*New England Province News*)

Spain.—This year will mark the tenth anniversary of the inception of the Popular Retreat Movement in Spain. During the past decade, one hundred and twenty-three missions have been preached to approximately 2,200,000 persons. These missions have done much to revive the faith in those sections of the peninsula whose people showed the greatest hostility to the Church during the recent Civil war.

Peace

Francis de Sales was a great lover of peace. In this no one came up to him; peace had taken so deep a root in his heart that nothing could shake it. He often said: "Come what may, I will not lose one speck of peace, the grace of God assisting me." He used to say that nothing should deprive us of peace, even should all things be turned upside down, for what is the whole world compared to peace of heart? What he preached he also practised and was regarded by all as the most peaceable soul ever known.

St. Jane Frances de Chantal

Books of Interest to Ours

Labor Relations in the New York Rapid Transit Systems—1904-1944. *By James J. McGinley, S.J.* New York: King's Crown Press. xxiii and 635 pp. $6.50.

The ten million Americans resident in and around New York City are not alone in worrying over their rapid transit lines' unsettled industrial relations. True, they alone have endured the threat that a strike would cut the city's life-lines overnight; but every American aware of the implications of labor crises has listened anxiously to New York's transit news. During the past decade organized labor in the New York transit lines has been fighting on less uneven terms against managerial exploitation and repression which had prevailed since the system's inception. Here we have localized these major problems: on the one hand, domination by powerful management of a disunited labor force and unjust conditions of work and compensation; on the other, attempts to have organization and affiliation recognized by private and, later, by municipal management, and the question of striking against a government employer in a public utility. To each of these problems Father McGinley addresses himself with objective capability. Those who draw profit from it will not be limited to New York residents.

Since to understand a problem we must know the background, the author first studies the forty-year history of the New York rapid transit industry. Then he describes interestingly and in detail the workers and their jobs of operating the trains and switches, maintaining the lines, distributing power, collecting revenue, etc. After investigating the amount of time spent on the job and pay rates, he explains the exacting conditions under which the transit operators work—the danger of fatal accidents, the deafening din, the unhealthy atmosphere, and the anything but cooperative crowds. The attempts of the workers to achieve security, recognition of their organization for collective bargaining, and the redress of grievances were met by the usual strong-armed methods or by the paternalism of private management and later by the confused policy of the city government. In this way the stage is set for an account of the various labor unions in the system, chief of which has been the Transport Workers Union of America (CIO). Father McGinley discusses the Union's leadership, the paradox of communistic power in a predominantly Catholic-Irish working group, and the strength of the Union's policies.

It is in the final chapter that we find the reason why this book had to be written by a priest. Here we find Father McGinley applying moral principles to a problem which has long been crying in vain for such treatment. Swiftly and clearly he delineates the problem of striking against a public utility, and shows how although the right to strike certainly remains, it should be invoked less readily than in comparable disagreements in private industry. But, because of this restriction on a right of labor, public utility management has an added obligation to give its workers less cause for complaint. Hence collective bargaining should be exercised with unusual care. The problem becomes more complicated when the manager of the public utility is not a private citizen but government itself, and the worker is invested with civil service rank. What now of the right to strike? The author shows that blanket evaluations are invalid, for distinctions must be made between sovereign and proprietory government management, and between essential and non-essential public services. He points out certain benefits from which government workers are frequently excluded. He notes that in the case under consideration at least there was no positive statute denying their right to strike. On the other hand, there is the question of the common good and the *de facto* hostility of the American public to such strikes, even when caused by its own irresponsible apathy. Hence the right to strike remains, but its use is even more restricted than in comparable non-governmental employ; and by the same token, the management responsibility of government toward labor is that much greater.

As Father McGinley states, neither the government nor the people, who are most intolerant of a strike by government workers, have in this case met that responsibility. He does not go on to conclude that therefore a strike would be justified. Is the reader to infer this? Or would the author so restrict the right to strike as to make it practically inoperable? If the latter, then it is difficult to see how the collective negotiations between government employer and employee on which the author insists can have significance when a dispute becomes extreme. For on what power can the worker base his position?

Father McGinley concludes his study with a series of practicable recommendations, an interesting and enlightening review of the five-cent fare controversy, and an epilogue covering the years 1945-46. The final third of the book is given to charts and copious notes. The latter include much valuable fruit of the author's research and thought. His work is a top-flight contribution to social and economic science and to applied morals.

JOSEPH B. SCHUYLER, S.J.

The Spiritual Exercises of Saint Ignatius Loyola. New York, N.Y.: The Catholic Book Publishing Co. 1948. $2.00.

The title page of this edition states, "Newly translated from the original Spanish "Autograph", but a comparison with the available English editions of the *Exercises* reveals that Longridge's translation is simply reproduced here without any credit being given. Father Moore's short preface quotes from the *Mediator Dei* Pope Pius XII's words of approbation of the *Spiritual Exercises.*

The book is neatly designed and well printed, and has an excellent feature in that it numbers the paragraphs according to the standard system found in the Marietti, Ambruzzi, and Vatican Polyglot Press editions. This feature makes this edition superior to the Newman Book Shop photo-reproduction of the Morris translation. Newman has indicated, however, that their next printing will incorporate the numbering of the paragraphs.

GEORGE ZORN, S.J.

The Excavation of Ste Marie I. *By Kenneth E. Kidd.* University of Toronto Press, 1949. 50 plates, 191 pp. $4.75.

As novices all of us have sung about "Auriesville and Fort St. Mary," but most actually know little about the latter place except that it was somehow connected with the Martyrs. Our ignorance can find little justification following the publication of this volume by the deputy keeper of the ethnological collection of the Royal Ontario Museum. We are given not only a brief history of the mission at Midland, Ontario, on the Wye River near Georgian Bay, but also a detailed and illustrated account of the archaeological work begun there in 1941 and completed recently.

Fort Ste Marie, built in 1639, is the oldest in Ontario and one of the oldest in all Canada. In the ten years that it served as headquarters of the Huron missions, it was home at one time or another for six of the eight Martyrs. The remains of St. John de Brébeuf and St. Gabriel Lalemant were carried there for burial after martyrdom. When their fellow Jesuits were fleeing from the Iroquois they were able to take only the larger relics of these two saints. The remainder were burned when the Jesuits set fire to the fort and retreated to a nearby island (Fort Ste Marie II). It was from Fort Ste Marie that Isaac Jogues set forth for Quebec in 1642 preparatory to his endeavors in the Mohawk country. The fort with its walls and four bastions enclosing a chapel, residence, and workshop, is

being restored along the lines suggested by the archaeologists. South of the residence was a compound protected by an earthwork and containing a hospital where men, women, and children could be treated.

The project is a fine example of the possibilities of cooperation between the Order and specialists in the field of archaeology. The Royal Ontario Museum supplied the necessary technical assistance and what equipment it possessed; the Jesuit Order provided accommodation for the staff and any additional assistance required. The Museum received the right to all scientific data, and to the Order went all specimens unless otherwise decided upon. In his preface, Mr. Kidd acknowledges "the abundant kindness and hospitality" of Reverend T. J. Lally, S.J., director of the Shrine.

Among the objects uncovered were a large assortment of iron implements mostly for architectural and domestic use, enabling us to reconstruct in considerable detail the daily routines of the Jesuit priests and brothers. Aboriginal specimens found there throw a great deal of light on native arts and crafts of the time, although Ste Marie was not a native site before the coming of the Jesuits.

The author explains the Iroquois attacks on the settlement in terms laid down by Hunt in his *Wars of the Iroquois*: "The Hurons had the furs, they refused to give them up peacefully, therefore they were destroyed." This may be an oversimplification of the situation. At least it does not in itself explain the ferocity of this warfare of annihilation.

Other excavations on the grounds were undertaken by Wilfrid Jury of the University of Western Ontario and were not covered in the present report. Mr. Jury has also been engaged in the reconstruction of the village of St. Ignace, site of the martyrdom of Brébeuf and Lalemant. Romantically discovered after long search by an enthusiastic amateur, the late Alphonse Arpin of Midland, St. Ignace is miraculously taking shape under the skilled hand of Mr. Jury. His report should prove a fitting complement to that of Mr. Kidd.

Clifford M. Lewis, S.J.

Father John A. S. Brosnan (1860—1948)